SPIRITVALL ENCREASE:

OR,

Concluſions for pacifying the perplexed Conſcience of the weake Chriſtian.

To him that hath ſhall be giuen.

LONDON,
Printed by NICHOLAS OKES, for *William Lee*, and are to be ſold at his ſhop in *Fleete ſtreete*, at the ſigne of the golden Buck, neare *Seriants Inne*.
1621.

SPIRITVALL ENCREASE:

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Conclusions for pacifying the perplexed Conscience of the weake Christian.

LONDON,
Printed by NICHOLAS OKES,
for William Lee, and are to be sold at his shop in Fleete Street, at the Signe of the golden Buck, neare Temple Barre.
1620.

TO THE GODLY, AND euer-honored Lady, *Anna*, Lady *Caluart*, wife to the right Hon: Sir *George Caluart*, *Knight*, *one of his* Maiesties principall Secretaries, and of the *most honorable priuy Councell.*

MADAME:

AS *Piety* and *Righteousnes* are two noble vertues of the Regenerat part of the soul,

ſo *Humility* and *Loue* are the neuer-periſhing fruit of ſuch euer-bleſſed trees.

The eminency of theſe in your Honor, hath encouraged mee (but alas what am I?) to entreat your Honor to ſhelter this vnpoliſhed Treatiſe, vnder the ſhaddow of your Honors Patrocinie. In it your Honor may finde ſelected medicines out of Scripture, and the godly and learned of our time, for the reſtoring of the Chriſtian his weak conſcience: not embelliſhed

Mr. Hooker.
Mr. Deering.

ſhed with deceitfull cauillations of humane wiſedome, but arayed with the *Euidency*, *Nakedneſſe* and *Simplicity* of truth. In it your Honor may finde (I ſay) the wauering faith confirmed, not with cordialls of fooliſh empiriacks, but with the al-curing *Balme of Gilead*, frō Gods Sion; which dignifieth all mens actions here, & crowneth them in Chriſt hereafter.

Thus (Madame) wiſhing eternall continuance of your Honors good and happy

beginnings, euer seconded with the fauour of God in Christ. I commit your Honor to him, who is able to doe aboue all we aske or thinke.

Your Honors remem-
brancer at the Throne
of Grace,

B. R.

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Conclusions for pacifying the perplexed Conscience of the *weake Christian.*

Conclvsion I.

Hunger and thirst after righteousnesse and faith, is a sure possession of some measure of them.

Explanation.

IF man bee grieued for his vnbeliefe, and wish, & striue that it may bee otherwise; he hath the roote

of faith in him, from whence commeth this? but from a ſecret loue and liking which hee had of thoſe things that are beleeued: no man can loue things which in his owne opinion are not; and if they thinke thoſe things to be, which they ſhew that they loue, when they deſire to beleeue them: then muſt it needs be, that by deſiring to beleeue, they proue themſelues true beleeuers; for without faith no man thinketh that things beleeued are: This Argument all the ſubtilty of infernall powers will neuer be able to diſſolue.

CONCLVSION 2.

Man may remain faithfull

full in weakeneſſe, though weake in faith.

EXPLANATION

Such is our weake and weaning nature, that wee haue no ſooner receiued grace, but wee are ready to fall from it, for many and grieuous downe-falls haue beleeuers, yet ſtill continue inuincible though we finde in our ſelues a moſt willing heart to cleaue inſeparably to God, euen ſo farre, as to think vnfainedly with *Peter*, *Lord I am ready to goe with thee into priſon and death*: yet how ſoone and how eaſily, vpon how ſmall occaſions, are wee changed, if wee bee but a while let alone, and left vnto our ſelues, for the

higher wee flow, the nereer we are to an ebbe, if men be reſpected as meere men, according to the wonted courſe of their alterable inclination, without the heauenly ſupport of the Spirit.

CON. 3.

The aſſurance of our ſaluation is many times accompanied with feares & doubts, which doe perplex the ſoule of the moſt righteous.

EXPLA.

The true worke of Faith, is, to aſſure vs of Gods loue, and to enioy that comfort, without let to cheriſh the ſame, and reſiſt the contra-

ry,

ry, but the weakneſſe of our faith, and ſtrength of corruption is ſuch, that we doe not alwayes attaine theſe, but as in the practice of good actions we ſometime reioyce, and finding great infirmity in ſinning, wee mourne for them, (ſuch change by turnes are in the moſt regenerate) ſo in faith, wherein we receiue a Teſtimony of Gods loue, there is a change, becauſe we apprehend not this aſſurance immediatly, as a principle, but by collection or concluſiō: ſo the alteration is in apprehēding of the premiſes wher upon the cōcluſiō aroſe: for Gods promiſes and effects of grace appeare not alwayes the ſame: yea, ſome-

times contrarie.

CON. 4.

The ſeedes of vnbeliefe are naturally ſowne in vs, which euer caſteth vp obiections.

EXPLA.

Our heart by nature is full of mire & dirt, which trou-
Ioh. 4. 14. ble *the ſprings of the water of life*, and therefore the dayes of faith are like the dayes of the yeere, ſome faire, ſome foule, ſome times in hell as it were, ſometimes mounted to heauen, ſome times triumphing, ſometimes ſtriuing, euer counting what it hath felt, ſtriuing to the ſame again, euer in feares

running

running vnto God, expecting better seeing a glimpse of light in darkenesse, of hope in despaire, of comfort in distresse, of life in death, of heauen in hell, and if they lose the sight hereof, yet recouered it soone againe.

CON. 5

Often God leaues vs to our selues, that wee may take the faster hold when we returne againe.

EXPLA.

The taste of loue is the sweeter, and the ioy the larger, when we come to it out of the flouds of tentations, *For afflictions brings forth patience,* Rom. 3. 5.

tience, and patience experiẽce, and experience hope; while by this meanes the loue of God is spred abroad in our hearts, by the holy Spirit which is giuen vs: the more trees on the tops of hils are blasted, the deeper roote they take.

Con. 6.

True faith euer giueth assurance, which is the greater, by how much our faith is the greater, and weakenesse of our assurance argueth the weakenesse of faith.

Expla.

Euen in the true faith, there is degrees (*for there is variety*

Rom. 12. 6

variety of gifts) which how little ſoeuer it be, yet is able to ſaue vs: that thou mayſt learne what it is whereunto thou art to ſtriue, reioycing in that thou haſt attained to already, and to pray for that which is behinde, that *God would increaſe thy faith*: feeling of imperfections is the common frailety of all Gods children: and faith, that it may bee ſtrong, muſt haue time *to grow*, and haply ſeemeth weake to thee, when it is ſtrong to God: *For the ioy of the faithfull is as a garden encloſed.* Math. 17. 20. Mar. 12. 13 Col. 1. 9. 2. Pet. 3. 18 Can. 4. 12.

CON. 7.

As faith is by hearing, *ſo is it ordinarily increa-* Rom. 10.

ſed by preaching, whereunto the weake beleeuer muſt attend.

EXPLA.

Act. 13.26
Eph 3.25
2.Cor.5.20.
Rom.9.33

Preachers are Proclamators, which teach euery beleeuer their interreſt in the matters of ſaluation, which apprehend the promiſes vpon conſcience of their owne repentance, and faith: for where the ſeede ſhall grow, there it ſhall bring forth the fruite of faith, and it ſhall bring forth eternall life, for this aſſurance is giuen by the mouth of the Miniſter, by the word of Chriſt, which the faith of the hearer apprehendeth: the man warmeth the bed, & the bed war-

warmeth him: euery man hath not acceſſe to the priuy ſeale, but by the imprint thereof in waxe, he knoweth it to be the priuy Seale.

CON. 8.

It is the Lord that giueth a heart to heare *the voyce of Chriſt deliuered by the miniſter out of the Goſpell.*

EXPLA.

My owne heart could neuer miniſter comfort vnto mee, which is deceitfull aboue all things, and is rather caſt downe with acknowledgement of miſery, and therefore wee muſt diſcerne

cerne betwixt the true assurance of the heart, from carnall presumption, & floating fancies swimming in the head: for true assurance is
Psal. 27.8. accompanied with the Spirit *of grace and prayer*, by which the heart is conformed to the voyce of God, with ioyfull acceptance and affectionate desire of that which is
Zach.13 9 vttered thereby, which is
Mat.9. 23. *the fruite of the spirit of adoption, which beareth witnesse vnto our spirit, that wee are the*
Ps.40. 7. 8. *sonnes of God*, and beareth record that God *hath given vs eternall life*, for he is God
Rom.8. 16 that *doth neuther ly nor change*
Iohn 5.6. whose *foundation is sure, for hee knoweth them that are his.*

CON.

CON. 9.

Thou mayst be assured of the perpetuity of thy faith; for God will not forsake the worke which hee hath begunne. Phil.1.6

EXPLA.

The reason is: because that *he who beleeues in Christ, shall neuer be confounded, and his sheepe shall neuer perish, but he will giue them eternall life:* and although the godly oft times fall, yet God is faithfull in his promise to them, *I will put my feare in their hearts, and they shall not depart frõ me*: resting in this, that they not onely *apprehend* Rom.9.33 Ioh.10.28 Ier.32.40 Phil.3.12

Rom.11: 29,& 14,8, & 8,23.

Ps.23,6

hend Christ, but much more, *that they are apprehended of Christ*, and not that they *know God* onely, but that they *are knowne of him*, for *the gifts and calling of God are without repentance*, so that whether they liue or die, they are the Lords, for *nothing can separate them from the loue of God which is in Christ Iesus*, and therefore doe they boldly say, *thy louing kindnesse and mercy shall follow mee all the dayes of my life, and I shall dwell in the house of God for euer.*

CON. 10

Faith taketh hold of the particular apprehension, as to beleeue, that God is my God,

God, my life, peace, ſtrength, deliuerance, and my ſaluation.

EXPLA.

We muſt not beleeue only, that he is theſe things in himſelfe, but that hee is indeed, the ſame to vs: for becauſe God is ours, whatſoeuer is his, is ours, for vs, and for our vſe, his mercy, his power, his prouidence to watch ouer vs, both in life and death, for by couenant hee bound himſelfe to the heires of promiſe, *I will bee their God, and they ſhall be my people*, and againe, *Loe, this is our God, and wee haue wayted for him, and hee will heare vs, we will reioyce and be ioyfull in his*

Ier. 31,33
Eſa. 25,9

his ſaluation: for that Chriſt hath already done for thee, is a greater matter then that he promiſed: ſo thou beleeue not onely that thy ſin may forgiuen thee, by his mercy, (which is a beginning or foundation of Chriſt) but alſo that thy ſinnes are forgiuen thee.

CON. II.

Faith is the fountaine of our loue towards God: for while wee beleeue he is ſo mercifull vnto vs, it ſwalloweth vp our affections, and draweth our loue to him.

EXPLA.

The loue ariſing of faith ſo

ſo much felt in vs, aſſureth vs that wee are beloued of God, *who loued vs firſt*, and therefore place we the confidence of our ſaluation in him onely, to whom wee are vnited and made *one with him*, in whom we are incorporated, as *members of his body*: *we dwell in him, and hee in vs*, and as a faithfull Mediator, will performe the will of his heauenly Father: For *of all that he hath giuen him, hee will loſe nothing, but ſhall raiſe it vp at the laſt Day.*

Ioh. 6. 54. 55

Ioh. 6. 35

CON. 12.

Our ſaluation hangeth not vpon the ſufficiency of our faith, repentance, or righteouſneſſe: for they are neuer

neuer such as they ought to be.

EXPLA.

It is not the valew or worth of any thing in vs, that can merit pardon, but in faith there is a sincerity and truth required: For *wee are*
Rom. 3,34 *Iustified freely by the grace of*
Rom. 4,16 *God, through the redemption which is in Christ Iesus, whom God hath set forth for an attonement for vs by faith in his blood*, onely by faith I say
Gal. 3,10 that *it may bee of grace that the promise may be sure to the seede, that through the name of Christ euery one that beleeued in him, shall haue forgineneſſe of sinnes: for as many as are vnder the workes of the Law,*

Law, are vnder the curſe, for it is written, curſed is euery one that continueth not in all things that are written in the booke of the Law, to doe them: now the Law is not of faith, but (he ſayth) *he that doth theſe things ſhall liue in them. Yee are voyded of Chriſt: yee are fallen from grace, that will bee iuſtified by the Law, for if they which bee of the Law bee heires, then faith is made voyde, and the promiſe is made of none effect: if the inheritance bee by the Law, it is no longer by promiſe: but God hath giuen vnto vs eternall life, and this life is in his Sonne.*

Gal. 5, 4

Rom. 4, 14

Gal. 3, 18

So eternall life is the gift of God through Ieſus Chriſt our Lord. Neither yet ſhall we euer

euer haue that fulneſſe of grace here, to keepe perfectly the commandements: yet as grace increaſeth, ſo wee increaſe in keeping of them in this life, and in the end, ſinne being wholly aboliſhed for euer, we ſhall bee fully conformed to the Image of righteouſneſſe, that God deſired in the Law. Now Chriſt was circumciſed for vs: and he *that is circumciſed, is made debter to the whole Law*, in the which circumciſion hee entred bond for vs, and ſhed fewe drops of blood, as a pledge hee would ſhed all the reſt for vs thereafter.

Gal. 5. 3

CON.

CON. 13.

By the grace of God begunne in vs, though mixed with many imperfections, our faith receiued further confirmatiõ, that he which wrought this beginning of life, will go forward therewith to the end.

EXPLA.

God, who made vs partakers of one part of his promises, will also make vs partakers of the other, while wee take these first *fruits of sanctification*, as a pledge frõ him of the performance of the whole: for if wee *hunger* Mat. 5. 6

and

and thirſt for righteouſneſſe, hate ſinne, grone vnder *the burden of it*, *hanging ſo faſt on*, this light of ſaluation ſhining in vs, though not fully cleere, may bee ouercaſt with clouds, yet neuer ſhal haue any night, for God doth accept our endeuour, and pardon our defects, and not onely by Chriſts death, as by the death of our ſacrifice, by the blood of his Croſſe, as by the blood of the Paſchall Lambe, the deſtroyer paſſeth our vs, and we ſhall not periſh, but alſo by his death, as by the death of our high Prieſt (for hee is Prieſt and ſacrifice both) we are reſtored frō our exile, euen to the former forfeited eſtate, to the lād of promiſe.

Heb. 12, 1

Exo. 12, 15

Numb. 15, 28

CON.

CON. 14.

Our faith it ſelfe, is as infallable as the word of God that aſſured vs of it, but not alwayes ſo in our apprehenſion and feeling, for though the principall be true which wee beleeue, yet are wee iealous leſt wee haue miſ-applyed it to our ſelues. Acts 16,31

EXPLA.

There are diuers degrees of faith, *little faith, great faith, & full aſſurance of faith*, euen as a weak eie & a ſtrong eie, the weake eye ſeeth weakely, and vnperfectly, and the ſtrong eye ſeeth ſtrongly, and Mat. 8,26 Mat. 15,20 Rom. 4,21

and more fully discerneth the thing seene: a little faith beleeueth faintly, though truely greater faith beleeueth more stedfastly: full assurance of faith beleeueth vnder hope against hope: they were as wel saued from the biting sting of the venimous serpents, which were young and could not well perceiue, and the old which were bleare and sore-eyed, when they looked vpon the brazen Serpent, as they that were vigorous strong, and of most quick sight. This we see in the Apostles, *we beleeue* (say they) *and know that thou art Christ, the Sonne of the liuing God*: which faith was soone shaken, and therfore our Sauior telleth the, that

Iohn, 6, 69

that hee did forewarne them of his death, and resurrection, *that when it was come to passe they might beleeue*, not with a new faith, but repaired and increased. *Peter* vpon Christs word beleeued that he should bee saued in the water, but the faintnesse of his faith made him begin to sinke, and said, *Master saue me*: to whom he answered, *O thou of little faith, wherefore didst thou doubt?* and so another time to the Disciples, which said, *Master, saue vs, we perish*: Christ answered, *Why are ye fearefull, O ye of little faith?* So this little faith is not voyd of doubt or feare, which is yet true faith, and maketh vs run to Christ; for some-

Ioh. 14,29

Mat. 14,28 31.

Mat. 8,25,

times the godly by hasty cogitations, questioned their faith, and are ouer-taken, as *Dauid* in that case sayd, *I am cast out of the sight of thy eyes*: and therefore wee ought to pray, *Lord increase our faith, that we may reioyce vnder the hope of the glory of God*; which is the proper effect of faith, and to know by faith that wee haue eternall life, howbeit by occasions wee bewray great infirmitie in the apprehension thereof.

Psal. 31,22

Luke 17,5
Rom. 5,1.
1. Ioh. 5,13

Con. 15.

Alwayes pray, and by faith rest assured, that vndoubtedly we haue that for which we pray according to his will.

1. Thes. 5, 17.

Expla.

EXPLA.

We pray for forgiuenesse of sinnes, not for that wee haue not assurance thereof, but for that we desire greater assurance, that our hearts may bee enlarged, that the testimony of the Spirit may more freely sound into vs, *Thy sinnes are forgiuen thee*; for our faith hath sometimes a full, sometimes a wane: as *Peter* confesseth Christ to be immortall; another while he is afraid Christ should die. Now here we walke by faith, and not by sight, and doe pray for the sight of that which we haue but by the comfort of faith & hope: so doe we beleeue that wee 2. Cor. 5. 7

are redeemed both in body and soule, and *still yet we sigh in our selues, wayting for the redemption of our bodyes.* So the Lord hath taken away *Dauids* sinne, and yet hee prayed, *Haue mercy vpon me, O Lord, according to thy great goodnesse, according to the multitude of thy mercies doe away my offences*: then doe wee pray we may inioy by realitie & possession, that which we beleeue, we already haue in Gods affection.

Rom. 8, 23
2. Sam. 12, 13.
Psal. 51, 1.

Con. 16.

We must withdraw our eyes from our selues, and assuredly beleeue, that wee shall receiue in him that promised.

Expd.

EXPLA.

If we consider our merit we must despaire; but wee must depend vpon *his promise, and his oath, that by two immutable things, wherein it is vnpossible that God should lye, we might haue strong consolation, which haue our refuge to lay hold vpon that hope that is set before vs:* and this is a commendable presumption when wee challenge God vpon his owne bond, and not vpon any sufficiency of our workes. Wherein, notwithstanding faith receiueth comfort and strength, by the good fruits and effects of grace, in the feare and loue of God, in faithfull care and Heb. 6, 18,

conſcience & duty towards God and men, tokens of Gods ſecret election, fore-tokens of future happineſſe: ſo that a man called to God by fear, and framed to righteouſneſſe by loue, preſumes that hee is of the number of them that ſhall bee bleſſed.

CON. 17.

To proue whether wee be in the faith, is to proone whether Chriſt be in vs, for truly, faith is that whereby Chriſt dwelleth in our hearts.

EXPLA.

1. Cor. 2, 12 *Wee haue receiued not the ſpirit*

ſpirit of this world, but the ſpirit which is of God, that wee may know the things that are giuen vs of God. The originall of all other gifts, is the giuing of Chriſt vnto vs, *For vnto vs a child is borne, and vnto vs a Sonne is giuen, in whom all the promiſes of God are, yea, and amen:* and for his ſake firſt made, and in him performed, whom the Father giuing to vs, and for vs, *had* [a] *altogether with him giuen vs all things* [b], *the gift of the Spirit, the* [c] *gift of repentance, the gift* [d] *of faith, the gift of* [e] *righteouſneſſe, the gift of* [f] *loue, the gift of ſuffering* [g] *for Chriſt, the gift of* [h] *all things pertaining to life and godlineſſe, the* [i] *gift of eternall life; yea, all manner* [k] *ſpirituall*

Iſa. 9, 6

a 2 Cor. 1, 20 a Rom. 8, 32.
b 1 Iohn 4, 13.
c Act. 5, 31
d Eph. 2. 8
e Rom. 5, 17.
f 2 Tim. 1, 7
g Phil. 1: 29
h 2 Pet. 1, 3
i Rom. 6, 23.
k Eph. 1, 3, & 3, 5.

tuall bleſsings in heauenly things, theſe be the vnſearchable riches of Chriſt, preached vnto the Gentiles, a myſtery which from the beginning of the world was hid in God, and not opened to the *ſonnes of men; nay, not to the very Angels was it knowne, ſo that when it was done, they did euen deſire and delight to looke vnto it*; the accompliſhment of which riches, is in the ioy of heauen. *And ſo now we are the ſonnes of God, but yet we know not what wee ſhall be*: for ſinnes depriued vs of Paradiſe, a place on earth; but by the purchaſe of his blood, wee are intitled to a farre higher, euen the Kingdome of heauen: and his blood is not onely the blood

1. Pet. 1, 12

blood of remiſſion, to acquit vs of our ſins, but the blood of the Teſtament to bequeath vs, and giue vs eſtate in that heauenly inheritance: and all theſe things *wee haue by faith in him, by which hee purified our hearts, and dwelleth therein by his Spirit, whoſe Temples we are.* Mat. 26, 28

CON. 18.

As wee haue a meaſure of true righteouſneſſe againſt ſinne, wherein wee doubt not but God accepted vs, ſo haue we alſo a meaſure of true aſſurance againſt all feare and doubt, whereby our hearts reſts perſwaded, that God

will for euer preſerue vs.

EXPLA.

God our wiſe father, both giueth comfort to his children, and alſo prouideth to keepe them within their bounds, that taſting of the ioy of ſaluation, and finding it thence-forth bitter and grieuous vnto themſelues, to be diſtracted by perplexities and feares from the quiet enioying thereof, they may the more carefully endeuour to cleaue faſt vnto him, & beware of any thing that ſhould interrupt their ioyfull peace. We are ready by corruptiō to abuſe comforts, and therefore God ſo ordereth the ſame, that they

are

are euer out of our owne nature or afflictions, nipping and snipping vs, that wee grow not proud, and rely on our selues to the destruction of our selues. God maketh sin the whetstone of righteousnesse; and affliction & trouble of minde, by distresse and fearefull doubts, whetteth and sharpeneth our faith and assurance, which by fighting increased, and the longer it wrastled, the stronger it waxed: as a man in danger of drowning, catcheth for hold to saue himselfe, so God sendeth variety of disturbances, that the minde should not gnaw and waste it selfe away; whereof the one is drawne away with the other, that wee should not

not be steeped and dissolued with sorrow, *for if God correct with the rod of men, his mercy hee doth neuer take away.*

Iob 2,8. Ier.1,1. 2.Cor.6,4

CON. 19.

By this wee may know, we are in God, and God in vs, because hee hath giuen vs of his Spirit; which promised to men fellowship with himselfe, immortality to vs mortall, Iustification to sinners, glorification to vs being abiects.

EXPLA.

The originall of all this consisted in Gods election, wherein

wherein he hath *made vs his children and heires touching the hope of euerlasting life*, which we expect by title of inheritance, not by purchase of merit, hauing receiued for earnest and pledge thereof the spirit of Christ, sanctifying and preparing vs thereto: *for not of the works of righteousnesse which we haue done, but of his mercy hath hee saued vs.* *Iohn* the *Baptist* sayd, *he was not worthy to loose the lachet of his shooe*, who can then be thought worthy of that heauenly Kingdome? The Centurion of whom Christ gaue testimony, that *he found not so great faith, no, not in Israel*, cõfessed of himselfe, *I am not worthy that thou shouldest enter vnder my roofe*, who

Tit. 3, 7.

Eph. 1, 11.

Mar. 1, 7.

Mat. 8, 10.

who then is worthy to enter vnder the roofe of heauen? but euery faithfull man may say with *Daniel*, *To thee, O Lord, belongeth righteousnesse, but vnto vs belongeth confusion of face:* and with *Dauid*, *Enter not into iudgement with thy seruant, O Lord, for in thy sight no man liuing shall bee iustified:* and againe, *If thou straitly marke what is done amisse, who shall bee able to stand?*

Dan. 9,7.

Psal. 143,2

Psa. 130,3

Con. 20.

By what our faith assures vs of present standing, by the same, and as farre it secures vs against future falling.

Rom. 8,28

Ex.

EXPLA.

Faith looketh vpon God as a Father, who himselfe teacheth all his children, *that they may be sure to learne:* Isa. 54, 13 Ier. 31, 33 *as a good shepheard, that so gathered the sheepe, that none of them shall bee lacking: as a good husbandman, that so fenced his vine, & keepeth it night and day, that none assault to hurt it: as a Rocke, strong & sure, that the gates of hell shall not prevaile against the Church of the faithfull, that are founded and builded vpon it.* Ier. 23, 34 Isa. 27, 3 Mat. 16, 18 It lookes vpon Gods promise, *I will put my feare into their hearts, that they shall not depart from me:* Ier. 32, 40 It looketh into the Mediation of Christ, who

who had not prayed for *Peter* onely, *That his faith might not faile, but for all that beleeue in him, Holy father, keepe them in thy name; wherefore wee are kept by the power of God, through faith vnto salvation.*

Luk. 22,32
Ioh. 17,11, 20.
1. Pet. 1,5.

Hee that keepeth vs by faith, must be vnderstood to keepe our faith, not by any power of ours, but by his onely power; *for the gifts and calling of God are without repentance; whom hee called and iustified, them hee glorified:* because hee called and iustified none, but whom he had predestinated to glory, and therefore giueth them perseuerance for the attainement of the same glory: *Yea and they also account all things*

but

but losse, for the excellent knowledge of Christ Iesus our Lord, and doe iudge them but dung, Phil. 3, 8 *that they may win Christ, and bee found in him, not hauing their owne righteousnesse which is by the Law.*

CON. 21.

There was neuer any meere naturall man (for Christ was God also) void of all sinne.

EXPLA.

Surely, if any at any time was, it must be she, who by speciall prerogatiue nine moneths togither, entertained Christ within the closet of her flesh, *the hope of all the ends*

ends of the earth, the honor of the world, the common ioy of men, but hee of whom all things had their beginnings had his beginning from her, of whose body he tooke the blood which was to be shed for the world, yet of her hee tooke that, which for her he payed.

The world cannot shew a righteous man, much lesse perfectly righteous; but

1Cor. 1,30 *Christ is made to vs wisedome, reuealing his Fathers will; Iustice in offering himselfe a sacrifice for sinne: sanctificatiõ be cause he hath giuen vs his*

Rom. 8, 21 *spirit: Redemption, because he had appointed a day to vindicat his children out of the hands of corruption, into a glorious liberty.*

CON.

CON. 22.

There is a glorifying righteousnes in the world to come, as there is a iustifying & sanctifying righteousnesse here.

EXPLA.

The righteousnesse wherewith we shall bee clothed in the world to come, is both perfect and inherent: that whereby here wee are iustified (such as is the faith of *Abraham*) is perfect but not inherent; that whereby wee are sanctified (the workes of *Abraham*) is inherent, but not perfect: for the righteousnesse wherein we must be found (if wee will bee iustified) is not our owne; for

Rom 4,5

1. Ioh. 3,7

for in Christ God findeth vs; and the man altogether vnrighteous, beeing found in Christ, through faith God putteth away his sin, by not imputing the same, takes quite away the punishment due thereunto by pardoning it, and accepted him in Christ Iesus as perfectly righteous, as if he had fulfilled all that was commanded him in the law, *for God made him sinne for vs, who knew no sinne, that wee might bee made the righteousnesse of God in him*; that is, such we are in the sight of God the Father, as is the very Sonne of God himselfe; this is, all men had sinned, God had suffered, God had made himselfe the sonne of man, and men are made

2. Cor. 5. 21.

made the righteousnesse of God; *and the grace which elected vs is no grace at all*, if it elect vs for our workes sake. Rom. 11,6

CON. 23

There is no mans case so dangerous as his, whom Satan had perswaded, that his own righteousnesse shal present him pure & blameless in the sight of God.

EXPLA.

The more wee haue our fruite in holinesse, the more we abound therein, the more neede we haue to craue that wee may bee supported and strengthned: our very vertues are snares vntovs, it is harder

harder for Sathan to ouer-throw an humble sinner, the a proud Sainct: if we could say (as we cannot doe) *wee are guilty of nothing*, God sees farther into our hearts, then we our selues can doe: with hands we neuer offered violence, yet a bloody thought doth prooue vs murtherers before him, our secret cogitations are laid in the eyes of God, and our best things intermingled with many defects, God respects the intention of the doer, which is seldome vpright: our best actions are prayers, but how in them are wee distracted? little reuerence to the great Maiestie of God, little remorse of our owne miseries, little influence of his mercies,

cies doe wee feele, vnwilling to beginne, and glad to make an end: wherefore wee muſt euer ſay, *Lord beare with our infirmities, and pardon our offences.* Mat. 6.

CON. 24.

Onely man can eſcape the iudgement of God, by appealing to the ſeate of his ſauing mercy.

EXPLA.

God had fixed the limits of his ſauing mercy within the compaſſe of theſe termes:

God

Ioh.3,17. *God sent not his Sonne to condemne the world, but that the world thorow him might be saued*, and thereafter mercy is restrained to beleeuers, for he that beleeues, shall not be condemned, *hee that beleeues not is condemned already, because he beleeues not in the Son of God*: and in another place mercy is restrained to the penitent: Of *Iesabel* and her sectaries, thus hee spake, *I*

Reu.2,22. *gaue her space to repent, and she repented not, behold I will cast her into a bed, and them that commit fornication with her, into a great affliction, except they repent them of their workes, and I will kill her children with death.* If thou be therefore not altogether faithlesse and impenitent,

there

there is mercy in ſtore for thee abundantly.

CON. 25.

Faith is the fountaine of prayer, and God in keeping of our faith, continueth our prayer, becauſe the ſtream cannot faile ſo long as the fountaine faileth not.

EXPLA.

Prayer is the breath of faith, which neuer ceaſeth to breathe ſo long as it is aliue. Prayers are the beames of faith, if the light of faith bee not quenched, it certainely ſendeth forth theſe beames

of prayer: wherefore they neuer giue ouer to pray, that it may bee fulfilled in them which is promised, *Euery one* Rom. 10. 13 *that calleth vpon the name of God shall be saued.* God vseth instruction of the word and Sacraments, and correction of crosses and tentation, to preserue both faith & prayer: by afflictions he fretteth off the rust, and blotteth away the ashes of carnall security. Wherefore it is said, Isa. 26. 16. *Lord in affliction they visited thee, they haue powred out a prayer when thy chastisement was vpon them.* Thus God keepeth the fire of his Spirit continually burning in our hearts, *opening our eares by his* Iob 33. 16. 17. *corrections*, to cause vs to ceasse from our euill enterprizes,

prizes, and to heale our pride, and to keepe backe our soule from the pit. *Wherefore when wee are iudged wee are chastned of the Lord, that we may not be condemned with the world,* 1. Cor. 11.

CON. 26.

Doubting or distracting feare, cannot stand with assurance of faith, but awfull and regarding feare is an vndiuided companion of true faith.

EXPLA.

As feare is opposed to faith, we heare God appointing his Ministers to call his

people from it: *Say vnto the fearefull, bee thou strong, feare not, behold our God commeth with vengeance, and hee will come and saue you:* and againe, *Feare not, for I am with thee, be not afraid, for I am thy God: I will strengthen thee and helpe thee, and sustaine thee with the hand of my Iustice:* And againe, *Feare not, for I haue redeemed thee, I haue called thee by name, thou art mine:* And againe, *Feare not, for thou shalt not be ashamed nor confounded: in righteousnesse shalt thou bee established, and be farre from feare; for it shall not come neere thee: this is the heritage of the Lords seruants, whose righteousnesse is of me:* (for Christs merit is our righteousnesse.) And all this

Isa. 35. 4.

Isa. 43. 1.

Isa. 54. 14

is,

is, becauſe wee ſhould reſt in full aſſurance of ſafety without feare or doubt, becauſe hee promiſed to preuent all occaſions whence any feare ſhould ariſe: And *ſo he deliuered them out of the hands of their enemies without feare*: and *Chriſt died that he might deliuer them, who for feare of death were all their life time ſubiect to bondage: and now wee haue not receiued the ſpirit of bondage to feare any more, but the ſpirit of adoption to cry abba Father; for God hath not giuen vs the ſpirit of feare, but of power, and of loue, and of a ſound minde*: for there is no greater bondage then that feare, when we are vncertaine what ſhall become of vs: but he ſaid,

Luk. 11,74.

Heb. 2.15.

Rom.8,15.

2.Tim.1.7.

Feare not little flocke, for it is your Fathers pleasure to give you the Kingdome.

Now that other commendable feare doth not shake assurance of saluation, but the faithfull finding that in him, doth gather the greater assurance to himselfe. *For* Iob 31.23. *the punishment of God is fearefull vnto him* that dreades Gods iudgements, abhorreth wicked courses, laboureth in righteousnesse, is Eph.6.10. *strong in the Lord, and in the power of his might, and doe worke their saluation with feare and trembling*, with humility, and acknowledgement of their own frailety, and neuer to commit themselues to themselues, but to him who Isa.26.12. hath *wrought all our workes for*

for vs; for by his owne might shall no man be strong. 1.Sam. 2.9

Now there is difference betwixt absolute doubting, weake assenting, and interruption in assent with some feare; for the seeds of all impiety land in the corruption of the heart, whereby we are assaulted with doubt of the principall poynts of our beleefe; the wisedome, power, iustice, mercy of God; & yet do not wholly relinquish the assent thereof.

CON. 27.

In application of our generall faith to particular occasions, wee many times goe halting and lame, and stagger

ſtagger ſomewhat at that, whereof our faith ſhould giue vs full aſſurance by the will of God.

EXPLA.

Thus did *Sarah* caſt doubt
Gen.18.12 of Gods promiſe touching the *hauing of a child*, who yet
Heb.11.11 is ſaid *through faith to haue receiued ſtrength to conceiue when ſhe was paſt age, becauſe ſhe iudged him faithfull that had promiſed.* Thus did *Moſes* call in queſtion the pow-
Num.11.24 er of God, as touching *proui-ding fleſh for the people of Iſra-el, when God promiſed ſo to do.*
Pſa.73,2,3 So *Dauid* and *Habacuck*
Hab.1.2.13 ſtaggered as touching the prouidence of God, and his

care

care of the iuſt and righteous men. So did the Diſciples murmure concerning the Godhead of Chriſt, and the hope of redemption by him, which before they had imbraced: ſurely when we look vnto our ſelues in our greateſt perfections, we are ſubiect to that amazed diſtraction, as to ſay, *Who ſhall aſcend into heauen?* as if Chriſt were not aſcended to make way for vs: and *Who ſhall deſcend into the deepe?* as if Chriſt had not died to deliuer vs from thence: we can neuer ſatisfie our ſelues, how either to eſcape the one, or to attaine the other. Rom. 10, 6.

CON. 28.

They are not faithleſſe which are weake in aſſenting to the truth.

EXPLA.

As many as hold the foundation, *which is precious*, thogh they hold it but weakly, and as it were with a ſlender thread; although they frame many baſe and vnſutable things vpon it, things
1. Cor. 3. 15 that cannot abide the triall of fire, yet ſhall they paſſe the fiery triall, and be ſaued, which indeed, haue builded themſelues vpon the Rocke,
Eph. 2. 20. which is the foundation of the Church.

CON.

CON. 29.

The foundation of faith is not onely the generall ground whereupon we rest, when wee beleeue the writings of the Prophets and Apostles, but also it is the principall thing which is beleeued, that is Christ.

EXPLA.

There is a foundation of our faith, *God manifested in the flesh, iustified in the Spirit;* 1. Tim. 3. 16
and this, *Thou art the Sonne of the liuing God, thou art the King of Israel:* and that of the inhabitants of *Samaria: This is Christ the Sauiour of the* Ioh. 1. 49. Ioh. 4. 24.
world,

world. Which, who directly doth deny, doth vtterly raſe the very foundation of faith: for Chriſt in the worke of mans ſaluation, is all, without our workes: for *hee it that ſeede in whom all the Nations of the world ſhall be bleſſed; and among men there is giuen no other name vnder heauen, whereby we muſt be ſaued; other foundation can no man lay.*

Act.4,12. 1.Cor.3.

CON.29.

The holy Spirit in the very moment when firſt he is giuen of God, bringeth with him infuſed vertues, proper and peculiar to the Saincts of God.

EXPLA.

EXPLA.

There bee two kindes of christian righteousnesse, the one without vs, which wee haue by imputation; the other in vs, which consisteth of Faith, Hope, and Charity; as *Abraham* had not onely the one, becausse the *things beleeued was imputed to him for righteousnesse*, but also the other, becausse he offered vp his son. They are both Gods gifts, and the first by accepting vs for righteous in Christ; and the second by working christian righteousnesse in vs, by the spirit of adoption, which we haue receiued into our hearts; which maketh two kindes of Rom.4,23.

of ſanctifying righteouſneſſe, habituall and actuall.

CON. 30.

The wicked haue not ſuch faith as that wherewith a Chriſtian man is iuſtified.

EXPLA.

It is the Spirit of God which worketh faith in the Elect; the things which they beleeue, are not apprehended onely as true, but alſo as good, and that to vs: as good they are not apprehended by the wicked, as true they are. The Chriſtian the more

hee

hee increaseth in faith, the more his ioy and comfort aboundeth: but they, the more sure they are of the truth, the more they quake and tremble at it; for the wicked doe rather wish that they might then thinke that they shall ceasse, when they ceasse to liue, because they hold it better that death should consume them into nothing, then God reuiue them vnto punishment. On the contrary, to the Elect there is no grief nor torment greater, then to feele their perswasion weake in things, whereof when they are perswaded, they reape such comfort and ioy of the Spirit.

Isa.19.

Hos. 10.8. Luk.23.30

Reue.6.16 Ps.51,12.

CON.

Con. 31.

Faith giueth vs the comfort of ſaluation, becauſe it beleeueth that, which the word of God hath deliuered, concerning them, in whom the ſignes & marks of our Election are found.

Expla.

Faith giueth aſſurance of ſaluation by the Word of God, not only by apprehending the promiſe of life and ſaluation, but alſo by obſeruing ſuch marks and tokens as the Word of God ſetteth down, to diſceme them, vnto whom this ſaluation doth ap-

appertaine: and therefore it doth not onely looke to that which Christ saith, *that whosoeuer beleeueth shall haue euerlasting life*; but because Christ also saith *hee that is of God heareth Gods word*: therefore the faithful man delighteth in the word of God, beleeueth concerning himselfe that he is of God, because the Apostle saith, *Euery one that calleth on the name of the Lord shall be saued*: and this also doth the faithfull man vnfaiguedly, calling on the name of God, beleeue of himselfe, that he shall be saued. And also the Apostle saith, *that we know that we are translated from death to life, because we loue the Brethren*: & all those things we know, because

Ioh. 3. 16.

Ioh. 8, 47.

Rom. 10, 13

because our faith beleeueth all that which the word of God hath taught vs in this behalfe.

CON. 32.

The effect of faith is, to giue assurance of the present state, and of perseuerance also to future glory.

EXPLA.

As many as receiued Christ, to them hee gaue power to bee
Ioh.1.12. *sonnes, euen to them that beleeue in his name.* Now to receiue, is to take in particular to a mans selfe, to apply to himself, to apprehend or lay hold of him with all his benefits, to make particular vse of Christ; so that true faith (according to the measure

ſure of it) aſſures infallibly, not in general only, by principall, but in particular alſo, by concluſion, and application to it ſelfe: and *as of his owne good will hee hath begotten vs by the word of truth, that we ſhould bee as the firſt fruits of his creatures*, ſo by the ſame true grace of God, that comfort is miniſtred vnto the faithfull, to ſay, *Behold what loue the Father hath giuen vnto vs, that we are called, and are euen now the Sons of God and we know, that when he ſhall appeare, we ſhall be like vnto him*: For *thorow faith we receiue the promiſe of the Spirit.* That is, Faith is the very hand, into which, being holden forth vnto God, hee giueth the Spirit which he

Iam. 1.18.

1.Pet.5.12

1.Ioh.3.1.

hee had promiſed.

CON. 33.

When God giueth vs this light and feeling, that he is our Father, there followeth neceſſarily a certificate, that we are his children; this teſtimony cannot be counterfeited.

EXPLA.

Neither the ſpirit of man himſelfe, nor any other ſpirit can giue man that ſpirituall eye of the inner man, whereby to looke vpon God as a Father, that ſincere and pure affection and inuocation, wherewith the faithfull ſoule tendereth it ſelfe vnto God;

but

but onely the *Spirit of God himselfe, which beareth witnes vnto our spirit that wee are the Sonnes of God*: and *because we are the Sonnes of God, he hath sent forth the spirit of his Sonne into our hearts, crying, Abba Father.* Now this Spirit that beareth witnesse is *truth*, being the *Spirit of Truth*, and therefore beeing sent for a comforter, surely in comforting he telleth and testifieth nothing but the truth: if then the Spirit of God beare witnesse vnto vs, that we are the Sonnes of God, wee know that it is true, and wee are sure wee are the Sonnes of God. And this witnessing properly standeth in the true spirituall inuocation, and calling on the name of God; where-

Rom. 8, 15. 16.

Ioh. 14, 17.

whereby, vpon all occasion, as children to a Father, make our recourse vnto him: for it is not incident vnto vs, to haue in our hearts & conscience that familiar and louely accesse vnto the Throne of Grace, but vpon cõscience of the spirit dwelling in vs: for this *spirit of praier* doth witnesse vnto the elect, that they are the Sons of God.

Zech. 12.10

Con. 34.

If God hath once giuen thee assured signes of his fauour, hee will neuer change.

Ex.

EXPLA.

The Teſtament of Chriſt is ſtill new; yea, though it were from the beginning, yet it is ſtill the ſame, and the day paſſes not in which it was giuen, but it endureth ſtill with the age of man. And thus it is not poſſible that our works ſhould iuſtifie, which waxe olde, and are forgotten, *So that the righteous man of an hundred yeares old, if hee leaue his righteouſneſſe, it hath no account*: the ſaluation of the world is not thus, but alwayes new. If once I bee in the couenant, it is an euerlaſting couenant, I was not taken vnder condition of time, nor no time ſhall Eze.18.24.

ſhall preuaile againſt mee; the ſaluation it ſelfe is not changeable (as *Adam* was in Paradiſe) but it is made ſure in the body of Chriſt, vnited with the perſon of his Godhead. So the wayes alſo in which wee are led vnto it, they are īmutable; our faith is not quenched, our loue not extinguiſhed, our hope faileth not, nor the holy Spirit can neuer be taken from vs, but ſtill they are new euen to eternall life.

Con. 25.

We are ioynt-heires with Chriſt, and muſt attaine to our inheritance that ſame way which he did, beeing

firſt

first partakers with him in ſuffering, as we ſhall be afterwards in glory.

EXPLA.

Faith expecteth all theſe things from God, becauſe *it is giuen vnto vs for Chriſts ſake, not only to beleeue in him, but alſo to ſuffer for his ſake, beeing ſtrengthned with all might thorow his glorious power, to all patience, and long ſuffering, with ioyfulnes.* To this end, *as the ſufferings of Chriſt abound in them, ſo hee cauſeth their conſolations to abound through Chriſt*, & their hope is ſtedfaſt in this behalfe, becauſe *they know, that as they are partakers of the ſufferings,*

Phil.1,29

Col.1,11,

2.Cor.1,5,
Heb.13,5,

so they shall be of the consolation, for faith resteth vpon that which is written, hee hath said, I *will not fail thee, nor forsake thee*: therefore wee may boldly say,

The Lord is on my side, I will not feare what man can do vnto me; he hath predestinated vs to be made like to the Image of his Sonne: and therefore hauing receiued the spirit to reueale vnto vs this secret of predestination, wee stand assured, that accordingly he will accomplish in vs the Image of his Sonne, that together with him wee may beare the crosse, and together with him also weare the crowne; and therefore shall so order all things, that there *shall be nothing to come*

that ſhall ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.

CON. 36.

The cauſe of life ſpirituall in vs, is Chriſt, not carnally nor corporally inhabiting, but dwelling in the ſoule of man, as a thing which (when the minde apprehendeth it) is ſaid to inhabite or poſſeſſe the minde.

EXPLA.

The minde containeth Chriſt by hearing and beleeuing the Doctrine of chriſtianity, with particular apprehenſion, as the light of nature doth cauſe the mind to apprehend thoſe truthes

which are meerely rationall, so that sauing truth which is farre aboue the reach of humane reason, cannot otherwise then by the Spirit of the Almighty be conceiued, as in these sentences. *The Spirit is our life*, or *the Word is our life*, or *Christ our life*, the meaning is, that our life is Christ, by the hearing of the Gospell apprehended as a Sauiour, and assented vnto by the power of the holy Ghost.

Rom. 8, 10, Phi. 2, 15, Col. 3, 4,

CON. 37.

The motions and operations of life are sometime so indiscernable and so secret, that they seeme

stone

stone dead, who notwithstanding are still aliue vnto God in Christ.

EXPLA.

The first intellectuall conceit and comprehension of Christ, is the seede whereof wee bee borne new; our first embracing of Christ, is our first reuiuing from the state of death and condemnation: *Hee that hath the Sonne hath life, and hee that hath not the Sonne hath no life*: therefore if hee which once had the Son, may cease to haue the Son, though it be for a moment, hee ceaseth for that moment to haue life; but *the life of thē which haue the Sonne of God, is euerlasting in the world to* Eph.2,5, 1.Ioh.5,12 1.Ioh.5,13

Rom. 6 10 Eph. 3.6. *come:* and becauſe as *Chriſt being raiſed from the dead, dieth no more, death hath no more power ouer him*: So the iuſtified man being allyed to God in Chriſt Ieſus our Lord, doth as neceſſarily from that time forward, alwaies liue, as Chriſt, by whō he hath life, liueth alwayes: for as long as that abideth in vs, which animates, quickneth and giueth life, ſo long wee liue, & wee know, that the cauſe of our faith abideth in vs for euer. If Chriſt the fountaine of life, may flit and leaue his inhabitation, where once hee dwelled, what ſhall become of his promiſe, *I am with you to the worlds end*? If the ſeede of God which contai-

Ioh. 14.19.

Mat. 28.20

neth

neth Christ, may be first conceiued & then cast out, how doth hee terme it *immortall*? How doth he affirme it abideth, if the spirit which is giuen to cherish and preserue the seed of life, may be giuen and taken away, *How is hee the earnest of our inheritance vntill redemption? How doth he continue with vs for euer?*

1.Pet.1.23
1.Ioh.3,9.
Eph.1,14
Ioh.4,14

Con. 38.

Wee are apt, prone, and ready to forsake God, but God is not as ready to forsake vs.

Expla.

Our mindes are change-

able, so is not Gods, *For whō God hath iustified, Christ hath assured, it is his fathers will to giue them a Kingdome.* Notwithstanding, it shall not be other wise giuen them, then *if they continue grounded and stablished in the faith, and bee not mooued away from the hope of the Gospell, & if they abide in loue and holinesse.* Our Sauiour therefore when hee spake of the sheep effectually called, and truely gathered into his fold, *I giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of my hands*; in promising to saue them, he promiseth no doubt to preserue them, in that, without which there can be no saluation; as also from that, whereby it is irre-

Num. 23, 19

Col. 1, 23

1 Tim. 2, 15

Ioh. 10.

irreuokeably loſt. Euery error indeed in things appertaining to God, is repugnant to faith; euery fearefull cogitation, vnto hope: vnto loue, euery ſtragling & inordinate deſire: vnto holineſſe, euery blemiſh whereby either the inward thoghts of our mindes, or outward actions of our liues are ſtained; which by earneſt repentance mercy doth reſtore to life againe in them, whom ſin had made the children of death. But infidelity, extreame deſpaire, hatred of God, and all goodneſſe, obduration in ſin, &c. doth not ſtand where there is the leaſt ſparke of faith, hope, loue, and ſanctity: euen as cold in the coldeſt degree cannot be

where heate in the higheſt
1Ioh.3,9 degree is found. It is true, *no man liueth that ſinnes not*: Yet the man that is borne of God, hath a promiſe that the ſeed in him ſhal abide, which ſeede is a ſure preſeruatiue againſt obſtinate hereſie, & and pining diſcouragement of the heart: for greater and cleerer aſſurance we cannot haue of any thing then this, that from ſuch ſins foreſaid, God ſhall preſerue the righteous *as the apple of his eye* for euer: for if the iuſtified erre (as hee may) and neuer come to vnderſtand his error, God doth ſaue him through generall repẽtance; but if he fall into heriſie, hee calleth him at one time or other by actuall repentance:

but

but from infidelity, which is an inward direct deniall of the foundation, hee preſerueth him by ſpeciall prouidence for euer.

CON. 39.

We muſt put a difference betwixt them that erre of ignorance, retaining neuertheleſſe a minde deſirous to bee inſtructed in truth: and them which after the truth is laid open, perſiſt in the ſtubborne defence of their blindneſſe.

EXPLA.

Heriticall defenders, froward

ward and ſtiffe-necked teachers of circumciſion, the Apoſtle calleth dogs: ſilly men, who were ſeduced to thinke they thought the truth, he pitied, hee tooke vp in his armes, hee louingly embraceth, hee kiſſeth, and with more then Fatherly tenderneſſe, doth ſo temper and qualifie his ſpeech he vſeth toward thē, that a man cannot eaſily diſcerne, whether did moſt abound, the loue which hee bare to their godly affection, or the griefe which the danger of their opinion bred him. Their opinion was dangerous, *Was not theirs alſo, who thought the Kingdome of Chriſt was earthly? Was not theirs, who thought the Goſpell only ſhould be*

bee preached vnto the Iewes? What more opposite to prophetical doctrine, cõcerning the cõming of Christ thẽ the one: concerning the catholike church then the other? Yet beeing admonished, found the mercy of God effectuall in conuerting them from their error. Act. 15. 5.

So was there difference betwixt Pharisies: *And the Pharisies which beleeued.* Of the *Galathians* which were yet weak (he saith) *You know God, or rather are knowne of God, how turne you againe to impotent rudiments?* Gal. 4, 25, 28, 31.

The Law engendreth seruants; they which are gotten by the Gospell are free: we are not children of the seruant, but of the free woman; and will ye bee

bee vnder the Law? Yet (he ſaith) *if yee be circumciſed, Chriſt ſhall profit you nothing; as many as are iuſtified by the Law are fallen from grace*: and why? Becauſe they know, that in grace and in Chriſt their ſaluation doth ly, and ſo their hearts ſhall tremble and quake within them: he knoweth mans imbecillity, he hath a feeling of our blindneſſe and weakeneſſe, how great it is.

CON. 40.

Our ſaluation is not vpon vncertainty, if wee doe thus or thus, but God framed vs to bee, and to doe, whatſoeuer belongeth to the attainement thereof.

EXPLA.

EXPLA.

The Spirit, as he is the reuealer of the myſtery of our election vnto vs, ſo is he *the earneſt* of the effect of Gods predeſtination, by the gift whereof, God giueth vnto vs, the certaine aſſurance of all the reſt that remaineth to be giuen; for he is the *pledge of the inheritance promiſed*, & as a hand-writing or bond of aſſurance of euerlaſting ſaluatiõ, making vs the temple and houſe of God; being the worker of holineſſe in vs, that hee may bring our bodies to eternity, and *ſo the immortality of the Reſurrection*, whileſt in himſelfe he accuſtomes them to bee tempered

pered with heauenly vertue, & to bee accompanied with the diuine eternity of the holy Ghoſt. And this earneſt God neuer taketh backe againe, becauſe it is ſo *the earneſt of our inheritance vntill the redemption of the poſſeſſion*; as that it is an earneſt alſo, that in the meane time God ſtabliſhes vs in Chriſt, and that he hath created vs for this, namely, to clothe vs with immortality and eternall life; for God giuing earneſt for the aſſurance of the end, doth thereby vndertake againſt all lets and impediments, that ſhould hinder the atchieuing of that, that is earneſted thereby: and therefore the things preſent, which thou haſt attained

Eph. 1.13. 2 Cor. 1.21 22. & Cha. 5,5.

ned already, doe assure vnto thee those things that are yet to come.

CON. 41.

If man depend vpon himselfe, he hath iust cause to feare and doubt his own perseuerance.

EXPLA.

The faithfull doe say with the Apostle, *I know whom I haue beleeued, and I am sure that hee is able to keepe that which I haue committed vnto him against that day*: euen my selfe, my faith, my hope, my prayer, my soule, my life; knowing my selfe to be a very vnsure keeper of my selfe.

Thus

Thus faith yeeldeth a man to say, *Behold, O Lord, for I am thy seruant, I am thy seruant, O giue me vnderstanding that I may keepe thy commandements; enter not into iudgement with thy seruant.* And because the faithfull is willing to beleeue that hee shall haue that that hee prayeth for, hee prayeth for perseuerance, because Christ saith, *Beleeue that yee shall haue it, and it shall bee done vnto you.* For God giueth to them that beleeue, so that hee that receiues, beleeueth himselfe to receiue; *For this is the assurance that we haue in him, that if we aske any thing according to his will, he heareth vs; and if we know that hee heareth vs, whatsoeuer we aske, wee know*

Ps. 116, 16
Ps. 119, 125
Ps. 143, 2

that

that we haue the petitions that we haue desired of him. 1 Io.3,4,15

Con. 42.

God euen in the very first entrance to his seruice, offereth vs assurance of his fauour, and our saluation.

Expla.

At the first entrance hee saith to thee, as to the Iaylor, *Beleeue in the Lord Iesus Christ, and thou shalt be saued:* Act.16,31 Rom.1,27 And from the beginning as our faith is greater or lesse: so either strongly or weakely apprehendeth and embraceth this assurance: and in this

this assurance we labour and endeauour to grow, and to goe on *from faith to faith, from strength to strength*, till
Ps.84.7. wee learne to set the world at defiance, saying, *Who shall lay any thing to the charge of*
Rom.8.33 *Gods elect? Who shall separate vs from the loue of Christ?*

Con. 43.

Our faithfull seruice or good behauiour, can neuer make vs assured of our saluation.

Expla.

EXPLA.

God made that promiſe by former couenant, *Hee that doth theſe things ſhall liue in them: and it auailed not, for they continued not in my couenant: And I regarded them not*, ſaith the Lord. Therefore the Lord made another couenant or promiſe, not like the former, or conditionall vpon faithfull ſeruice or good behauiour, but abſolute and without condition, the performance whereof ſhould depend wholly, and onely vpon mercy: So that he would not expect as of vs, but doth vndertake to giue vs, and to worke in vs, whatſoeuer faithfull ſeruice, and good behauiour ſhould be neceſſary thereunto. Gal. 3,13, Heb.8.9.

There-

Therefore he ſaith, I wil put my Law in their minds, and in their hearts will I write them, and I will bee their God, and they ſhal be my people; they ſhal all know me, for I will be mercifull to their vnrighteouſneſſe, and I will remember their ſins and their iniquities no more. And ſo if wee intirely conſider the whole worke of our ſaluation, it iſſueth abſolutely out of the purpoſe and promiſe of God, : who intending the end, diſpoſeth and worketh himſelfe whatſoeuer belongeth to the accompliſhment and attainement of the end.

CON. 44.

By beleeuing the Goſpel,

I

I beleeue that Christ is giuen a Sauiour vnto me, *to saue me, being one of his people, from my sinnes*, & frō the wrath to come. Mat. 1, 21 1 Thes. 1, 10

EXPLA.

The Gospell is the *glad tidings of great ioy, that vnto vs a Sauiour is borne, vnto vs a child is borne, vnto vs a Son is giuen*; that is, vnto vs that beleeue: and how beleeue I vnto vs, if I beleeue not vnto me? The Gospell is, *that through the name of Christ, euery one that beleeueth in him, shall haue remission of sinnes; euery one that beleeueth in him shall not perish, but haue euerlasting life.* If I beleeue the Gospel Luk. 2, 10. 11. Is. 9, 6

Act.10.43. 1.Ioh.5.10

Gospell, I beleeue this. *For hee that beleeues not God, makes him a lyar, because hee beleeues not the record, that God witnessed of his Sonne; and this is the record, that he hath giuen vnto vs, eternall life: and this life is in his Sonne.* If then I beleeue in the name of the Sonne of God, and do not beleeue that God hath giuen me eternall life, I make God a liar in not beleeuing the report that God hath witnessed of his Son. Therefore he addeth, *These things haue I written vnto you that beleeue in the name of the Son of God, that ye may know that ye haue life eternall.*

CON.

CON. 45.

Faith beleeueth the promises of God concerning our happinesse; and hope waiteth and looketh for the Lord, to reueale his righteousnesse, and to make the truth of his word and promises fully to appeare: and in this expectation is content with patience to beare the crosse which is incident to the profession of the name of Christ.

EXPLA.

Confidence and reioycing of hope, groweth from

Hebr. 3,6, & 10,22. the full assurance of faith, whereby seeing aside the respect of our own impeachments, of our selfe wee beleeue with *Abraham vnder hope, against hope*, resting vpon his promise, who had taken vpon him to be the *shepheard and Bishop of our soules,* 1.Pet.2,25 *and is able to doe exceeding abundantly, aboue all that wee* Eph.3.20. *aske or thinke, according to the* Eph.1,20 *power that worketh in vs.* Whereby as he hath *already wrought in vs, the like great worke as hee hath wrought in Christ, whē he raised him from* Eph.2,5. *the dead, in that he hath raised vs vp, being dead in sinnes and trespasses, vnto the life of God:* So wee rest perswaded, that hauing begunne this good worke in vs, he will performe it

it vntill the day of Iesus Christ, not for our sakes, but *for my owne sake will I doe it, saith the Lord.* Eze. 36,22

CON. 46.

Christ immediately and wholly is our saluation and righteousnesse, in whom, and not in our selues, wee are made the righteousnes of God; his obedience was wrought in our name, and for our behalfe is imputed vnto vs, by faith in his blood. 1. Cor. 5,21 Rom. 3.25

EXPLA.

For Christs sake and in

Eph.1,3, 1.Cor.1,30 him, *God blessed vs with all spirituall blessings in heauenly things, for he is made vnto vs of God wisedome, righteousnesse sanctification, and redemption,* that is, *all in all; that hee that reioyced may reioyce onely in the Lord.* And this saluation vnto which hee entitled vs by faith in Christ, consisteth not onely in the remission of sins; Rom. 3,25 *but also in destroying the* Rom.6,6 *body of sinne,* Eph.4,24 and restoring in vs the Image of God, in righteousnesse and holinesse of truth; hee hauing giuen himselfe, *to purge vs to bee a peculiar people vnto himselfe*; and to make vnto himselfe a glorious *Church, not hauing spot or wrincle, or any such thing.* And all this is begun and in doing, but is not yet fini-

finished, and done in vs, it shall be fully perfected in vs, at the Resurrection of the dead. In the meane time, he grieueth not vnto vs a full immunity from sinne, that he may take away from vs all *reioycing in our selues*; that we may know at that day, *that not for the workes of righteousnesse which we haue done, but of his owne mercy hee hath saued vs.* And yet no man is iustified by the righteousnes of Christ, who is not also sanctified by the Spirit of Christ. Yea, and the elects sinnes doe euen worke for their good, which are made a Triacle or preseruatiue against sinne: for they neuer so fall, but that *his seede remaineth in them*, and *his hand*

Tim. 1,2,4

Eph. 5.25

2 Ti. 1,3,5

1. Ioh. 3,9

Psal.37,24 Ier.33,16. *is vnder to lift them vp againe.* Thus the Lord is our righteousnesse, Christ is to vs a Iesus, a Sauiour, by sauing vs immediately himselfe, not by giuing vs power to saue our selues, or to be our Sauiours.

Con. 47.

The worth of Christs merits is most cleerely seene in the true acknowledgement of our vnworthinesse.

Expla.

Gods light is most cleerly seene in our darknesse, his

power

power in our weakeneſſe, his goodneſſe *in ſhewing vs mercy*, that are euill; his righteouſneſſe in the confeſſion of of our ſhame, *God hath appointed vs to be for the glory of his grace*, and therfore he diſpoſeth *that no fleſh ſhal reioyce in his preſence, and that he onely may be exalted in that day, and reioyce that we haue found mercy with the Lord*, who couereth our ſinnes with the mantle of his righteouſnes; who ſeeth *no iniquity in Iacob, nor beholds tranſgreſſion in Iſrael.* God ſeeth ſinne with the eye of his knowledge, but by reaſon of that couerture, will not ſee it with the eye of his iudgement: he ſeeth it with a diſcerning, but ſeeth it not with a re-

2.Cor.12,9

Dan.9,7,

Eph.1.6.

1 Cor.1,29

Iſ.2.11.

2 Tim.1,18

uenging eye: for the iuſtifi-
Rom. 7.23 ed man *delighteth in the Law*
Heb.12,1 *of God as touching the inner*
Gal.5,17 *man, yet hee hath ſtill in his*
members the law of ſinne hang-
ing faſt on, and luſting and
rebelling againſt the Law of
the ſpirit of life. For though he
hath within him an army of
vicious deſires, yet hath hee
a will and deſire of righte-
ouſneſſe; hee hungreth and
thirſteth, wayting to be ſa-
tisfied, becauſe according *to*
2.Pet.3,13 *his promiſe, wee looke for a new*
Mat.5,6 *heauen, and a new earth, wher-*
in righteouſneſſe dwelleth: the
purpoſe of his life tendeth
wholly to it, it is grieuance
to him that he failed to per-
forme it, and maketh him to
Rom.7,24, cry out, *Wretched man that I*
am, who ſhall deliuer mee from
the

the body of death? And therefore though he sinne, he sinneth not maliciously, purposely, and with desire and delight in sinne; but of ignorance and infirmity, by occasion, and by the creeping and stealing of sin vpon him.

CON. 48.

By the Law of faith God pardoneth sinne.

EXPLA.

God is a iust iudge, as wel when hee iudgeth by lawes of mercy, as when he iudgeth by the lawes of extremity; as well in the law of faith, as

in the law of workes: by the law of faith God forgiueth and considereth with fauour, and *if there bee a willing minde, it is accepted according to that a man hath, not according to that that he hath not.* And all this hee doth as a iuſt Iudge, becauſe by law he doth whatſoeuer he doth; but in the rigor of the Law, which is the law of workes, he remitteth nothing, but requireth all, *to the vttermoſt farthing*; nothing pleaſeth but what is exact and perfect, and fully anſwerable to the rule.

Rom.3.27

2Cor.8.12

Mat.5.26.

Pſ.103.4

So *Paule* expected, *that God as a iuſt iudge, would yeeld vnto him the Crowne*, not by the Law of workes, but by the Law of faith, wherein

2.Tim.4

wherin *God crowneth in mercy & louing kindneſſe*, becauſe his crowne is a crowne of Iuſtice, not of *Pauls* owne Iuſtice, but of the Iuſtice of God; for it is iuſt with God to pay that he oweth, and he oweth that which hee hath promiſed, which is mercy to the beleeuing penitent, for Chriſts ſake: *For all wee like ſheepe haue gone aſtray, and the Lord hath laid vpon him the iniquities of vs all for hee bore our ſinnes in his body vpon the tree.* Thy righteouſneſſe couereth in mee a multitude of ſins; but in thee O Lord, what but the treaſures of pietie, the riches of Goodneſſe?

Isa. 53.6.

1 Pet. 2.24

CON.

Con. 49.

Wee are reputed iust by the forgiuenesse of our sins, and this is iustification in the sight of God.

Expla.

What are wee but iust in the sight of God, when there is taken from vs the imputation of all sinne? To be iust, is the same, as not to be a sinner: and in the way of faith, they to whom their sinnes are not imputed, are accounted not sinners, and therfore are accounted iust: for all the commandements of God are reputed to bee done,

done, when that which is not done is pardoned; and hee who is reputed to haue done all the commandements of God, is reputed iuſt. Hee therefore to whom God pardoneth that which hee hath done, is reputed iuſt, and that which God determineth not to impute, is all one, as if it had neuer beene: for wee *are iuſtified through the redemption which is in Chriſt*; and *redemption is by forgiueneſſe of ſinnes*; and the not imputing of ſinne, is the imputing of *righteouſneſſe without workes*: now forgiueneſſe of our ſinnes is yeelded vnto vs by vertue of the merit and righteouſnes which Chriſt hath wroughe for vs, who was *giuen for vs, and gaue*

Rom. 3, 24
Eph. 1, 7,
Col. 1, 14,
Ro. 4, 6, 7, 8
Tim. 1, 2,
14.

Gal.4,5, Luk.22,10 *gaue himselfe for vs, who was made vnder the Law to redeem vs*, and therefore is iust and righteous for vs; and whatsoeuer he hath done, he hath done for vs, 1.Thes.5. 10. *hee hath shed his bloud for vs, died for vs, rose againe for vs*, and Act. 3.26. *hath fulfilled all righteousnesse and obedience to his Father* for vs, and Mat.3,14 so very iustly is accounted ours. Whatsoeuer hee hath done for vs, is no lesse then if wee our selues had performed the same for our selues. And thus by the imputation of Christs righteousnesse, our sinnes are couered, pardoned, and forgiuen, and we are reputed iust by the righteousnesse of Christ; because in the righteousnes of Christ is the forgiuenesse of our sinnes,

sinnes, and thereby no accusation is liable against vs, either as hauing done that which we ought not to haue done, or done that which we ought not to doe: *for who shal lay any thing to the charge of Gods Elect?* And as *Adam* did beare the person of all mankinde, and wee all were that one man; and therefore what hee did, was as done by all and euery one: So did Christ beare the person of all the Elect and faithfull, and was accounted as them all in one: not one that made the forfeiture, and another the satisfaction, because one Christ is both *the head and the body*: and therefore what hee did, is likewise as done by all and euery one of vs. Rom. 8. 33

CON.

Con. 50.

In the Elect with ſanctification, there is ſtill a remainder of originall corruption.

Expla.

Iuſtification in the ſight of God, by the imputation of Chriſts merits, is alwayes accompanied with the ſanctificatiō of the holy Ghoſt, whereby the inward quality of the man, though not wholly, yet in part is altered and changed; and is thenceforth further to bee renued from day to day. In part, I ſay, becauſe together with their

their sanctification, there is still remnants of originall corruption, by the touch & staine whereof, the holinesse & newnesse that is wrought in vs is defiled: for although originall corruption hath receiued a deadly wound, yet it is not wholly dead; it is dead indeede touching the guilt, but it is not yet dead as touching corruption and infection, and therfore doth infect the works of the most regenerate, for none is perfect as long as he continueth in this life. Indeed, *God hath quickened vs together with Christ, and hath raised vs vp together, and hath made vs sit together in the heauenly places in Christ Iesus*: but that is not yet really, but in hope: yea,

yea, in our prayers there is much weakneſſe and imperfections, and diſtractions; yet God reſpects the truth, and not the meaſure of our faith, pardoneth the ſame for Chriſts ſake, who is our *high*
Exo.28.38 *Prieſt, to beare the iniquity of our offerings to make them acceptable before the Lord:* therfore the godly ſay, *Enter not*
Pſ.143.2 *into iudgement with thy ſeruant, O Lord, for in thy ſight*
Pro.24.16. *no man liuing ſhal be iuſtified. The righteous fall ſeuen times a day,* and dayly prayeth for forgiueneſſe: and when by frailty he doth fal, God doth in mercy looke vpon him, as
Luk.22.61 he did vpon *Peter*, and cauſe him to riſe againe.

Con.

CON. 51.

Faith created in our hearts, is the onely sufficient supernaturall instrument to apprehend the free couenant of grace in Christ that is, Christs righteousnesse for our iustification.

EXPLA.

Faith is the instrument to receiue, because it is the hand which wee stretch to heauen, to take holde of Christ, and to hold him sitting there: it is the mouth whereby we eate and drinke Christ,

Christ, because to beleeue is to eate: it is the stomack whereby we digest him, for he is to be digested by faith: it is the foot wherby we enter in possession of the benefits of Christ, and possesse so farre as we stretch the same: it is the vessell whereinto God putteth the oyle of his mercy: it is by faith wee touch him, and looke how much faith we bring to receiue, so much we draw out of the abundant grace of God. Now that whereby we are iustified, *is the obedience of Christ, for by the obedience of one shall many be made righteous; and his obedience is his righteousnesse, and wee are made the righteousnesse of God in him*, by apprehending and receiuing

receiuing the righteousnesse which is in him. He is called the *Lord our righteousnesse*, not who maketh vs righteous only, but who also himselfe is our righteousnes: and how should he be our righteousnes but by his righteousnes? therefore in apprehending & receiuing Christ by faith, we apprehend and receiue the righteousnes of Christ, to be our iustification before God; which is that merit and obedience of Christ imputed vnto vs. The *efficient and finall* cause of iustification then is, God in Christ Iesus, for our saluation, & the glory of his name: the *Materiall* is the merit & obedience of Christ: the *Formall* cause is Gods imputation

Rom. 5, 15
2 Cor. 5, 21
Ier. 23, 6.

tation apprehended and receiued by vs; the instrument of this apprehension is faith alone.

CON. 52.

Iustifying faith is euer accompanied with godlinesse, and care of godly life.

EXPLA.

As naturall birth draweth not onely guilt, but also corruption, so faith wherein is our new birth, giueth not onely forgiuenesse of sinne, to iustification; but also sanctification, to holinesse and newnesse of life. In the iustified man faith onely is the

the ſeat and fountaine of ſpirituall life; becauſe as the quickning faculty and power of the liuing ſoule, dwelleth in the heart, ſo Chriſt who is our life, dwelleth in our faith, or in our hearts by faith. But yet we conſiſt not ſpiritually of faith onely, but many other vertues and graces are required, to make vp the perfection of a Chriſtian man; to which as to the other members frō the heart, ſo from faith life is imparted and communicated, that in them wee may bee aliue to God: which are ſignes and tokens of a iuſtified man, not any cauſes of iuſtification, but a declaration and teſtimony of his being formerly iuſtified by the faith of Ieſus

ſus Chriſt. So good workes follow a man being iuſtified, but are not precedent to iuſtification: and nothing that man can doe, either by nature or grace, concurreth to the act of iuſtification as any cauſe, but faith alone; for our *hearts are purified by faith; by faith we receiue the promiſe of the ſpirit; and the Law of the Spirit of Chriſt, which is in Chriſt Ieſus, deliuered vs from the law of ſinne and of death.* Neither is the very act of faith any part of our righteouſneſſe, but onely the merit and obedience of Chriſt, apprehended and receiued by faith, but as the heart giueth life to the body, not by the ſubſtance of it ſelfe, which is but fleſh, as the reſt

Act. 15, 9.
Gal. 3, 14.
Rom. 8. 2.

of

of the body is but by the vitall and quickning power of the soule, that is seated therin: and as the hand feedeth the body, not as beeing it selfe the food of the body, but by receiuing and ministering vnto it meate, wherby it is sustained: euen so faith iustifieth and giueth life by receiuing Christ, to bee our righteousnesse and life, in him receiuing forgiuenesse of sinnes, *& inheritance among them that are sanctified vnto eternall life.*

CON. 53.

When God promised, & tied the effect of his promise to the beleeuing of it:

not to beleeue that, in beleeuing whereof, wee are partakers of that which we beleeue: is to make God a lyar, and to fruſtrate that which he hath promiſed.

EXPLA.

By faith onely we accept of a promiſe, in all the benefits of God: wee are (a) *the children of promiſe*, (b) *heires by promiſe*, (c) *heires of promiſe*, expecting all things by the gracious promiſe of God, (d) *by promiſe to be partakers of the diuine nature*, (e) *the bleſsing by promiſe*, (f) *the ſpirit by promiſe*, (g) *the inheritance by promiſe*, (h) *life eternall by promiſe*, (i) *by promiſe*

a Gal.4,28
b Cha.7.29
c Heb.6.17
d 2 Pet.14.
e Gal.3.14 26.
f Eph.1.13.
g Gal.3.18
h 1.Ti.1.2.
i 2Pet.3.13

new heauen and a new earth, wherein righteousnesse dwelleth: all which be promises in Christ, and are *yea*, (k) *and in him amen*, that is, for his sake first made, and for his sake to bee performed also. Now seeing God hath taught vs that *by faith* (l) *wee obtaine the promises, that wee receiue* (m) *the promise of the spirit by faith*, (n) *that the promise of blessing is giuen by the faith of Iesus Christ, to them that beleeue, that as* (o) *we beleeue, so it shall be vnto vs*, (p) *that whatsoeuer wee desire when wee pray, if we beleeue we shall haue it, it shall be accordingly vnto vs.* Why should wee then not beleeue such? God hath promised Christ to bee our righteousnesse, and that by

k 2 Cor. 1. 20.

l Heb. 11. 13

m Gal. 3. 14
n Ibid. 22.

o Mat. 8. 13
p Mat. 21.

the faith of Iesus Christ, that is, by beleeuing in him, to bee that vnto vs which God hath promised: surely in beleeuing him to bee our righteousnesse, hee is our righteousnesse; and we are made the righteousnesse of God in him.

CON. 54.

The righteousnesse and merit of Christ is spiritually and really ours, within and without, in spirit and body, and soule, to sanctifie and cleanse vs vnto God.

EXPLA.

EXPLA.

And this is indeede, not by receiuing Christs righteousnes really into vs, but by hauing righteousnesse imputed vnto vs, for his sake: for we receiue the righteousnes of God, euen as wee receiue himselfe, who so becommeth ours, as that we *abide in him, and hee in vs; wee are members of his body, of his flesh, and of his bones*: we are really and truely by the power of his Spirit, one with him, and he with vs; & yet he is not personally and bodily brought vnto vs: faith seeketh Christ and findeth him, and holdeth him, in the Virgins wombe, in the manger, in the garden,

Ioh. 6, 56. Eph. 5, 30.

vpon the crosse, in the graue, in his Resurrection, and ascension to heauen, and in his now sitting at the right hand of God, *making intercession for vs.* Euery where faith embraceth him, and in euery of these, seeth him to bee ours, as hauing vndertaken and atchieued al these things for our sakes.

Con. 55.

For a speciall aptnesse in faith, hath God appointed it, to be the instrument for applying vnto vs the whole benefit of Christ.

Expla.

EXPLA.

The will and ordinance of God, doth not without cause appoint one cõdition, when as well it might appoint another; neither appointed any thing to bee done, which is not more fitly to be done that way that he appointed, then any other way. But beside this, our iustification is by faith, that it may be by grace; for faith is the fittest meanes to set forth the grace of God. Secondly, *that the promise might be sure to all the seede*: for no otherwise can we rest assured of the promise of God, but as it is of Grace, who in our workes can finde nothing to assure

assure our selues. Thirdly, faith is specially appointed
Rom.3,27 to *exclude boasting, that no man should glory in his own doings*, but that God should haue the glory of mans saluation.

Con. 56.

That man cannot haue fellowship with Christ by iustification, who by sanctification also hath no fellowship with him.

Expla.

Doe not thinke, that hee that hath such a faith, as whereby being iustified, hee hath to reioyce with God, can

can together therewith haue vnrighteousnes: for if *he that beleeueth that Iesus is Christ, is borne of God, and he that is borne of God sinneth not; and if he doe sinne* (that is, giue himselfe to sin) *it is certaine that he beleeueth not*; certaine it is, that hee that truely beleeueth, doth work the work of faith and righteousnesse, and all goodnesse. The root of all is faith, by which alone we are iustified, and so the barre of sinne is taken away, that before diuided betwixt God & vs: that so the sanctifying Spirit of God may haue accesse vnto vs, to work in vs the good work of God so to prepare vs *to that inheritance, to the hope whereof hee hath called vs.*

The

The theefe in his ſhort time being vpon the croſſe, had with his faith many good workes; the feare of God, hope, repentance, confeſſion of ſins, loue towards God and his neighbour, in reprehending his fellowes blaſphemies, and defending of Chriſts innocency. The good workes of the godly are glorious and acceptable in Gods ſight, for Chriſts ſake, being done in his name and offered vpon the *Altar of faith in him*; the imperfection thereof is accidentall, & taketh not away the nature of a good worke, but maketh it an vnperfect good worke, which imperfection notwithſtanding were ſufficient to make the worke to be

be reiected, if in rigour and extremity God ſhuld weigh the ſame, which hee doth not, but mercifully pardoneth it for Chriſts ſake.

CON. 57.

The righteouſneſſe wherby we are to be iuſtified before God, admitteth no encreaſe as ſanctification doth.

EXPLA.

It admitteth no encreaſe, becauſe it muſt bee perfect, and the righteouſneſſe of Chriſt is alwayes vniforme and alike: if any thing bee taken from it, it is not perfect

fect, and if it be not perfect, it cannot iustifie before God: but to the first grace of sanctification, and all the succeeding increase thereof, is of grace: for God to the thankfull receiuing and vsing of his gifts, doth adde greater
Mat. 2,29 measure thereof; for *to him that hath shall bee giuen*, yet that which is added is *grace for grace*, and the rendring of one gift for another gift. God giuing occasion himselfe by one gift of the bestowing of another, as he giueth faith: and to faith that which we beleeue, as he giueth vs to pray, and so praier giueth that for which wee pray: so in all the rest hee giueth grace, and giueth to vse wel the grace he hath giuen,

and

and to the wel vſing thereof, hee giueth alſo further meaſure & increaſe of grace, that both in the gift & in the increaſe, al praiſe & glory may redound to him. The meanes in vs whereby this increaſe is wrought, is faith, which, as it firſt receiueth the ſpirit, ſo receiueth alſo the increaſe of it, whileſt by the growth thereof, we grow more into Chriſt, and thereby more & more partakers of his life. By imputation of the merits and obedience of Chriſt, a man is as righteous the firſt day of his conuerſion, as hee is in the end of his life, howſoeuer as touching ſanctification and inherent righteouſneſſe, he grow much, and therein *be renued from day to day,*

day, in putting off the old man, and putting on the new, and ſtil cleanſing from all defilement of the fleſh and of the ſpirit, & finiſh his ſanctification in the feare of God; for euery one that beareth fruit in me, my Father purgeth, that hee may bring forth more fruit. We muſt then grow in grace and in the knowledge of our Lord and Saviour Ieſus Chriſt, not as though I had already attained, or were already perfect; but one thing I doe, I forget that which is behinde, and endeuour my ſelfe to that which is before, and follow hard toward the marke: the price of redemption in the ſhedding of the blood of Chriſt, one, and alike to all and euery faithfull man, but yet it is not alike apprehended

ded by euery one. There is perfect righteouſneſſe required of vs, and the ſame is yeelded vnto vs in Chriſt: there may be a difference in vs, but Chriſt cannot be diuided, neither is there in him any difference from himſelf, where hee goeth hee goeth whole; and therfore what he is to the ſtrog, the ſame he is to the faint and feeble ſoule: there is greater and leſſe aſſurance, but the matter whereof each doth take aſſurance, is the whole mercy of God in Chriſt.

CON. 58.

When we teach Chriſt alone, wee exclude not our faith

faith vnto iuſtification, or Chriſt excluding our owne works vnto ſanctification; for charity is inſeparably with faith in the man that is iuſtified.

EXPLA.

Faith is the onely hand which putteth on Chriſt vnto iuſtification, and Chriſt the only garment, which being ſo put on, coucreth the ſhame of our defiled natures, hideth the imperfections of our workes, preſerueth vs blameleſſe in the ſight of God, before whom otherwiſe the weakeneſſe of our faith were cauſe ſufficient to make vs culpable; yea, to

ſhut

ſhut vs out from the Kingdome of heauen, whither nothing that is not abſolute can enter; ſo Chriſt without any aſſociate, finiſhed all the parts of redemption, & purchaſed ſaluation himſelfe alone: yet for conueyance of this eminent bleſſing into vs, theſe things are required as moſt neceſſary.

CON. 59.

Our ſaluation is giuen to vs by Chriſt alone, yet to our iuſtification faith, to our ſanctification the fruites of the Spirit, &c. are neceſſary.

EXPLA.

EXPLA.

For our ſaluation it is requiſite to be choſen and knowne of God, before the foundation of the world; in the world to bee called, iuſtified, ſanctified; after wee haue left the world, to be receiued into glory. Now Chriſt in euery of theſe, hath ſomewhat which hee worketh alone, through him according to the eternall purpoſe of God before the foundation of the world, borne, crucified, buried, raiſed, &c. we were in a glorious acceptation knowne vnto God long before wee were ſeene of men. God (I ſay) knew vs, loued vs, was kinde to vs in Chriſt Ieſus, in him we *were elected to bee heires*

heires of life. Thus God in Christ hath wrought in such sort alone, that our selues are meere patients, working no more then dead & senseleſſe matter, wood, or ſtone, or iron, doth in the artificers hands; no more then the clay when the potter appointeth it to be framed for an honorable vſe: nay, not ſo much for the matter whereupon the tradeſman worketh, he chooſeth for the fitneſſe which is in it, to ſerue his turne: in vs no ſuch thing.

Now touching the reſt, which is laide for the foundation of our faith, importeth further, that by him we are called, that wee haue *redemption and remiſsion of ſins by his blood, health by his ſtripes,* Gal. 5. 8.

ſtripes, iuſtice by him: that he doth *ſanctifie his Church, and make it glorious to himſelfe*, that entrance into ioy ſhall be giuen by him alone; yea, al things by him alone, howbeit not ſo by him alone, as if in vs, to our vocation the hearing of the Goſpell; to our iuſtification faith; to our ſanctification good workes; to entrance into reſt, perſeuerance in hope, in faith, in holineſſe, were not neceſſary; which workes haue no power of ſatisfying God for ſinne, or of vertue to merit both grace here, or glory in heauen; for workes are a thing ſubordinate, without which our ſanctificatiō cannot bee accompliſhed: yet God doth iuſtifie the beleeuing

uing man, not for the worthineſſe of his beleefe, but for the worthineſſe of the perſon which is beleeued, that is, Chriſt; and God alſo rewardeth euery one that worketh, not for any meritorious dignity, that is or can bee in the worke, but throgh his mercy, by whoſe commandement hee worketh.

CON. 60.

That which we know either by ſenſe, or by infallible demonſtration, is not ſo certaine as the Principles, Articles, and Concluſions of Chriſtian faith.

EXPLA.

EXPLA.

If the things which wee beleeue bee considered in themselues, it may truely be said, *Faith is more certaine then any sciences*; & that meere naturall men do neither know nor acknowledge the things of God, is no maruell, *for they are spiritually to bee discerned*, and they in whose hearts the light of grace doth shine, and are taught of God, are so yet weake in faith, and their assenting to the law scrupulous, mingled with feare and wauering: for the foggy dampe of originall corruption is so great, that no heart can be so inclined in the knowledge, or establi-

shed

ſhed in the loue of that in which his ſaluatiõ ſtandeth, as that hee doth not doubt; and if any were ſuch, what doth let, why that man ſhold not bee iuſtified by his owne inherent righteouſnes? For righteouſnes inherent being perfect, will iuſtifie, and perfect faith is a part of perfect righteouſnes inherent: yea a principall part, the mother and roote of all the reſt: and if it were thus, what need we the righteouſnes of Chriſt? wherefore we muſt learne to challenge a ſtrength which wee haue not; leſt wee loſe the comfortable ſupport of that weakenes which indeed we haue.

Con.

CON. 61.

All men haue not equall certainety of faith, but some beleeuers are more scrupulous and doubtfull then others

EXPLA.

The reason is, there is a double certainty: *a certainty of euidence*, as when the minde doth assent to this or that, not because it is true in it selfe, but because the truth is cleere and manifest to vs: for things most certaine in themselues, except they bee also most euident, our perswasiō is not fully assured, as it

it is of things more euident, although in themselues they be lesse certaine: it is as certaine that there be spirits, as that there bee men, but wee bee more assured of these then of them: *Now if there were equall euidence and truth there should be equality of faith:* Yea, that we see by the light of grace, though it be indeed most certaine, yet it is not so euidently certaine, as that which sense or the height of nature will not suffer a man to doubt of; as that the fire is hot, &c. Therefore God laboureth to confirme vs in the things wee beleeue, by things whereof we haue sensible knowledge, *for proofes must be more certaine, then is the thing proued.*

The other is *a certainty of adherence*, as when the heart doth cleaue and sticke to that which it doth beleeue, and this certainty is greater in vs then the other, because the faith of a Christian doth apprehend the words of the couenant, and promises of God, not only as true, but as good: and therefore when the euidence which he hath of the truth is so small, that it grieueth him to feele his weakenesse in assenting thereto; yet is there in him such a sure adherence vnto that, which hee doth but faintly and fearefully beleeue, that his spirit hauing once truely tasted the heauenly sweetnesse thereof, all the world is not able quite

and

and cleane to remooue him from it, but he striueth with himselfe against all hope of beleeuing, *For though he wold kill him, yet wil he trust in him.* For why? This is his lesson, *It is good for me to cleaue vnto God.* Iob 13. Psal. 73.

CON. 62.

Doubting doth alwayes accompany faith, yea in the most faithfull that euer did beleeue.

EXPLA.

If God did worke in vs like a naturall agent: as the fire doth inflame, and as the Sun enlightens, according to

the vttermoſt ability which they haue, to bring forth their effects, there ſhould be nothing in the beleeuer but the incomprehenſible wiſedome of God, doth limit the effects of his power to ſuch a meaſure, as ſeemeth beſt to himſelfe. *Wherefore he worketh that certainty in all, which ſufficeth abundantly to their ſaluation in the life to come: but to none ſo great, as attaines in this life vnto perfection*; which is fitteſt for vs, that feeling ſtill our owne infirmities, we may alwaies pray, *Lord helpe our incredulity: Lord increaſe our faith.* Indeed it is ſaid, *Abraham beleeued and doubted not*; which Negation doth not exclude all feare, all doubting, but onely

onely that which cannot ſtād with true faith; it freeth *Abraham* from doubting through infidelity, not from doubting through infirmity: from the doubting of vnbeleeuers, not of weake beleeuers, as is euident, *Geneſ.* 17.17.

CON. 63.

The faith whereby wee are iuſtified cannot faile.

EXPLA.

The ſeed of God, that is, the firſt grace which God powreth into the hearts of them that are incorporated into Chriſt, becauſe it is an

aduersary vnto sinne: we do therefore thinke we sin not, but otherwise, by a distrustfull and doubtful apprehension of that which stedfastly we ought to beleeue, we are amazed: yet they that are borne of God do neuer so sin, as it doth extinguish quite grace. *Our faith when it is strongest is but weake*, yet euen then when it is at the weakest, is so strong, that vtterly it neuer faileth, it neuer perisheth altogether, no not in them who thinke it extinguished in themselues: howbeit through extremity of griefe, many times in iudgement the Elect are so confounded, that they finde not themselues in themselues; for that which dwelleth in

their

their hearts they ſeeke: it abideth, worketh in them, yet ſtill they aske where; ſtill they lament, as for a thing that is paſt finding; they mourne as *Rachel* and refuſe to be comforted; as if that were not which indeede is, and as if that which is not, were; as if they did not beleeue when they doe; and as if they did deſpaire quite when they do not: *For truely, where faith maketh any doubt, there the ſenſe is never ſatisfied.*

CON. 64.

God will haue them that ſtill walke in light, to feele now and then what it is to ſit

ſit in the ſhaddow of death.

EXPLA.

A grieued ſpirit is no argument of a faithleſſe mind: men iudging by comparison either with other men, or themſelues: at ſome other time, being more ſtrong, they thinke imperfection to be a plaine depriuation; weakeneſſe to bee vtter want of faith; and therefore in heauineſſe of ſpirit ſuppoſe they lack faith, becauſe they finde not the ioy & delight, which indeede doth accompany faith. The Apoſtle *Paule* prayed, *The God of hope fill you with all ioy in beleeuing*, which is not an vnſeparable companion therewith: for

the

the light would neuer bee ſo acceptable, were it not for vſuall intercourſe of darkeneſſe: too much hony doth turne to gall, and too much ioy euen ſpiritually would make vs turne wantons. Happier a great deal is that mans caſe whoſe ſoule by inward deſolation is humbled, then hee whoſe heart through abundance of ſpirituall delight, *is lifted vp, and exalted aboue meaſure:* better it is ſometimes to cry, *my God, my God, why haſt haſt thou forſaken mee?* then to ſay with the Phariſey, *I thanke God it is not with mee as it is with other men.* God will haue them that ſhould walke in light, to feele ſometimes what it is to ſit in darkeneſſe: yea, God ſendeth 2 Cor. 12.

deth variety of disturbances, that the minde should not gnaw nor waste it self away, that wee should too much with *Iob* and *Ieremy*, grieue and lament. Thus hee driueth away griefe often with ioy, that wee should not bee steeped and *dissolued in sorrow*.

Iob 2.8. Ier.11.

Con, 65.

Our faith here may haue & hath her priuie operations secret to vs, yet known to him by whom they are.

Expla.

Men do fasten their minds vpō the distrustfull suggesti-

ons

ons of the flesh, whereof finding great abundance in thẽselues, they gather thereby, vnbeleefe hath full dominion and plenary possession of thẽ; not marking the things of the spirit and of the flesh; because they be buried and ouerwhelmed with the contrary: when notwithstanding the Apostle doth acknowledge *the spirit groanes*, and that God heareth when we doe not. A man deceiued by a too hard opinion of his faith, will scarce bee comforted; yea, it doth augment his griefe, and will say, I haue sifted all the corners of my heart, and I see what there is in me, neuer seeke to perswade mee against my knowledge: reason

son not with flesh & blood, dispute neuer with Satan, neuer doe yeeld, much lesse giue ouer: beleeue the word, and giue place to prayer and exhortation, and thou shalt finde light in thy greatest darkenesse. *The comfort of the spirit may for a season be intermitted, but neuer the spirit of comfort shall leaue thee.*

CON. 66.

Besides our corrupt nature, the serpent laboureth continually to peruert the simplicity of faith, which is in Christ.

EXPLA.

EXPLA.

I am iealous ouer you (ſaith the Apoſtle) *with a godly iealouſie, for I haue prepared you to a huſband, a pure virgin, vnto Chriſt; but I feare leſt as the ſerpent beguiled Euah through his ſubtilty, ſo your mindes ſhould bee corrupted from the ſimplicity which is in Chriſt.* 2 Cor. 11.

This ſimplicity of faith taketh the naked promiſe of God, his bare word, and on that it reſteth: which ſimplicity the Diuell ceaſſeth not to ouerthrow, corrupting the minde with many imaginations of repugnancy, & contrariety betweene the word of God and his promiſes therein, and thoſe things which

which sense or experience, or some other fore-cõceiued opinion and perswasion had imprinted. The word of promise vnto his people is, *I will not leaue thee, nor forsake thee*: vpon this the simplicity of faith resteth, and it is not afraid of famine. But marke how the subtilty of Satan doth corrupt the mindes of that rebellious generation, whose spirits were not faithfull vnto God: they beheld the desolate state of the desert in which they were, and by the wisedome of their sense concluded the wisedome of God to be but folly; *Can God prepare a table in the desert*? Againe, the word of the promise vnto *Sarah*, was, *Thou*

Hebr. 13.

Psalm. 78.

shalt

ſhalt beare a ſonne: faith is ſimple, and doubted not of it; but Satan to corrupt this ſimplicity of faith, entiſed the minde of the woman with an argument drawne from common experience to the contrary, *An olde woman, Sarah, will ſhee bee acquainted with forgotten paſſions of youth?* So the word of the promiſe of God by *Moſes*, and the Prophets, made the Saiiour of the world ſo apparent vnto *Philip*, that this ſimplicity could conceiue no other *Meſſiah* then *Ieſus of Nazareth, the Sonne of Ioſeph*: but to ſtay *Nathaniel to come and ſee*, and ſhould alſo beleeue, and ſo be ſaued; the ſubtilty of Satan caſted a miſt before his eyes, put in his head

againſt

against this the common conceiued opinion of all men against *Nazareth*, *Is it possible that a good thing should come from thence?*

Thus he bereaueth men for the time of all perceiuance of that which should releeue them, and be their comfort: yea, it taketh all remembrance from them, euen of things wherewith they are most familiarly acquainted. The Israelites might know, that hee that led them thorow the Red Sea, was able to feede them in the wildernes. *Sarah* was not to learne, *that with God all things were possible.* Therefore diligently marke the conceit of repugnancy; beleeue not those things which are obiect to the

the eies, but that which faith vpon promise of God doth looke for.

CON. 67.

The promises of Grace, protection & fauor, which God in his law makes vnto his people, doe not grant any such immunity, as can free & exempt them from all chastisements.

EXPLA.

God hath said, *I will continue my mercy for euer towards them*: so hath he likewise said, *Their transgressions will I also punish with a rod*: it cannot stand with any reason Psalm. 89.

ſon that wee ſhould ſet the meaſure of our puniſhments, and preſcribe to God how great or how long our ſuffe-rings ſhold be; we are blind and altogether ignorant, what is beſt for vs: wee ſue for many things very vnaduiſedly, and vnwiſely againſt our ſelues, thinking we aske *fiſh*, when indeed we craue a *ſerpent*; when we thinke wee aske that is good, and yet God ſeemeth ſlow to grant it, he denyes not, but defers our petitions, to the end we may learne to deſire great things greatly.

CON. 68.

We muſt learn to ſtreng-

then

then our faith by experience which heretofore wee haue had of Gods great goodneſſe towards vs.

EXPLA.

By thoſe things you haue knowne performed, learne to hope for thoſe things that are promiſed: if thou knoweſt that thou haſt receiued much, thou maiſt bee ſure to receiue more; for to him that hath ſhall bee more giuen. When thou meditateſt what thou wouldſt haue, then ſearch what thou haſt had at Gods hãds; make this reckoning, that the benefits thou haſt had, and hee beſtoweth vpon thee, are bils obligatory

tory and sufficient sureties, that hee will bestow further: *his present mercy is still a warrant of his future loue, because whom he loueth he loueth to the end.*

Ioh. 13.

Con. 69.

The frailty of our nature, the subtilty of Satan, the force of our deceiueable imaginations are such, as doe threaten euery moment the subuersion of our faith, yet it is not hazarded by them.

Expla.

If wee could reckon vp,

as

as many euident cleare vndoubted signes of Gods reconciled loue towards vs, as there are yeeres, yea dayes, yea houres past ouer our heads; all these set together, haue not such force to confirme our faith, as the losse, and sometimes the only feare of losing a little transitory goods, credit, honor, or fauour of men: a small calamity or a matter of nothing, can breed a conceit, and such a conceit, as cannot easily be remoued; as that we are *cleane cast out of Gods Booke*, that hee regardeth vs not; that hee looketh vpon others, but passeth by vs, like a stranger, to whom we are not knowne. Psalm. 31.

When we thinke, looking vpon

vpon others, and comparing them with our ſelues, *Their tables are furniſhed day by day, earth & aſhes is our bread, they ſing to the Lute, their children dance before them; our hearts are heauy in our bodyes as lead, our ſighes are many, our teares doe waſh our beds wherein wee lye: the Sunne ſhineth faire vpon their foreheads, we are hanging like bottles in the ſmoake, caſt into corners, like ſheards of a broken pot, &c.* This is our great weakneſſe, and policy of Satan, which maketh vs meaſure God and good things according to our corruptions, when there is no ſuch thing.

CON. 70.

The faithfull must vse ordinary meanes, for the strengthning and kindling of his faith.

EXPLA.

Simon, Simon, Sathan hath desired to winow thee as wheat; here is our painfull tentation: *but I haue prayed for thee, that thy faith faile not*: this is our safety, *no mans condition so sure as ours*. The prayer of Christ is more then sufficient both to strengthen vs, be we neuer so weake, and to ouerthrow all aduersarie power, bee it neuer so strong and Luk. 22.

and potent: Yet his praye
must not exclude our labor
their thoughts are vaine whe
thinke that their watching
can preserue the City, which
God himselfe is not willing
to keepe; and are not their
as vaine, who think that Go
will keep the City, for which
they themselues are not care-
ful to watch? The husband-
man must not burne his
plough, nor the Merchan
forsake his trade, becaus
Heb: 13. God hath promised, *I will not forsake thee*: and the faith-
full Christian must attend
hearing, reading, praying,
that he fall not into tempta-
tion. The meaning of Christ
in these words, *Father, keepe
them in thy name*, is not, that
wee should bee careleſſe to
keepe

keepe our selues; *and so happy is he whose faith hath made him the child of God:* nothing shall change his heart, ouerthrow his faith, alter his affection towards God, or the affection of God to him. *Who can make a separation betweene him and God?* Hee knoweth in whom hee hath beleeued, and who hath shed his blood for him. Labour then to keepe the assurance of thy faith vnto the end, and by labour through the gracious mediation of Christ keepe it. Rom. 8.

CON. 71.

Wee neede not feare sin, for Christ hath abolished it for euer.

EXPLA.

This is true, and euerla-
ſting verity hath folded it
vp; for howſoeuer wee feare
and tremble, yet before the
Col. 3. 4. Lord; *with whom our life is hid*, there is not perill, but
peace; not feare, but righte-
ouſneſſe without end: let
our ſinnes be neuer ſo great,
neither wee nor our ſins can
change the new Teſtament,
Ier. 31. *that God is mercifull to our ſinnes, and will remember our iniquities no more.* Therefore
this care is paſt, that our ſins
be many; the more they are,
the greater is his mercy who
hath forgiuen them. And
this is the token which God
hath giuen vs, that wee are
his,

his, because wee are grieued with our sinnes; for *Christ ouercame sinne with sufferings which belong vnto it*: and this is the badge of our redemption, *to be made like him in afflictions*: we haue sinne and abhorre it, we haue sense and feeling of Gods anger against it, and hell gapeth vpon our soules because of it; all is well, this is a blessed state, this was the Image of Christ when hee ouercame sinne; a mark of my redemption in my owne flesh, that I should not faint: for as the Sunne maketh day, and the night darkenesse, so this affliction for sin, is the badge, and cognisance of our certaine forgiuenesse. And now see the good *of God, which*

Hebr. 2.

Rom. 8.

Rom.8. *turneth all things to the best to those that loue him*: through feare of sinne the Deuill fighteth against vs; without feare of sinne wee could neuer haue boldnesse: through anguish of heart the Deuill would ouerwhelme vs with sorrow; without anguish of heart wee could neuer haue ioy.

In feeling Gods anger, the Deuill would make vs to despaire: without feeling his threatning, and trembling before him, wee could neuer haue strength of faith, *that his mercies are for euer*. In all suffrings I am like to Christ: they are marks of my adoption, that I am his child; for

Heb.12. if wee bee without chastisements, then are we bastards and

and not ſonnes: and what chaſtiſements be theſe? He ſaith, *If wee bee planted with him in the ſimilitude of his death, then ſhall wee bee alſo partakers of his Reſurrection.* Rom.6.

Then as thou needeſt not care for ſinne, for it is aboliſhed; ſo needſt thou not care for hell, for the nearer wee feele it, the further wee are from it.

Let them feare ſin that feele it not, and let them bee afraid of condemnation that know not what it is: our eies haue bene kept waking, and we haue ſeene our ſins; our hearts haue fainted before the anger of the Lord, and wee haue not deſpiſed our heauenly calling: therefore

in the day of trouble we shal haue rest, when destruction shall come vpon the secure like an armed man; & God most glorious Lord of lords although hee make sickneſſe his messenger, and death his minister, till he shall destroy them both: *yet his mercies are vnspeakeable that forgiueth vs all our sinnes, his goodneſſe is great who hath regard* to the children of men.

Psal. 103.

Psalm. 8.

Con. 72.

All trouble should be rather matter of ioy, then displeasure.

EXPLA.

This is our prayer, *thy will be done*, we must be contented with all hee hath done, that our hearts may beare vs witnesse, that of all things the Lord is most deare vnto vs: for if wee giue our heart to loue the Lord, our troubles shall seem neither great nor strong vnto vs; for what can be great if our heart bee prepared to say, *We reioyce in afflictions, because they shall breede in vs a hope which shall neuer make vs ashamed*? or what can bee great, if God hath taught vs, *that the momentany afflictiõs of this world, they are not worthy of the glory that shall be reuealed vnto vs:* Mat.6. Rom.5. Rom.8.

Iam.1. or what can be great if wee can reioyce in afflictions, reioyce exceedingly when we fall into many and great tribulations? All is but vanity, what should dismay vs? Nay, how should we not be glad if death were euen at our bed sides, that we might euen once see the vtmost malice of the Deuill, and after for euer bee deliuered from him? O! how God is delighted with vs, when we bee faithfull to abide these light chastisements! How many things haue all the godly suffered? are we not ashamed to refuse the crosse which they haue borne? yea, weight well thy case what it is, and thou shalt see little cause of sorrow in it; or if thou

Heb.12.

thou compare it with others, none at all: and if all things were as euill as thou couldst imagine, what then? Where is our loue to Iesus Christ, that gaue his pretious blood to the death vpon the Crosse for our sakes, if we will not leaue all for him? One haire cannot fall from our head but at his commandement; *He is head of his Church*, and all things happen they not vnto vs as he will?

Onely when wee sin, let vs bee sorrowfull to offend such a Sauiour, let it grieue vs more then death it selfe; but to remember againe *so assured hope, we cannot but reioyce in the Lord, and alwayes reioyce: so let Gods wil perswade you, that whether you liue, or* Ph. 1. 4.

whether you die, you may bee wholly his. The world hath taken vp enmity against vs, and striueth dayly to separate vs from the Lord: but there is no ioy to this, that wee know our selues to bee the children of God, to bee ioyned to Iesus Christ, and made a *chief member of a glorious body, with whom we shall be ioyned for euer.* And what is this world to immortality? What are fulnesse of delights to the grace of God, the fellowship of Saints, the forgiuenesse of our sins, the loue of Gods countenance, the assurance of our life, the brightnesse of his glory, and these vnutterable eternall blessings? *Let vs count then all things dung, that wee may*

winne

winne Christ, desire to be dis-solued and be with Christ, that we may say, *O death where is thy sting?* All things of the world are but seruants of death, and serue to make his power more fearefull vnto vs: vanquish death, and thou hast vanquished all: height and depth, life and death, *all is ours, and we are Christs.*

CON. 73.

To confesse sin and not to hide it, is a ready way to saluation, & aduancement of Gods glory.

EXPLA.

Satan is enemy to vs, and his

his sleights are many: tread Satan vnder foote, and triumph with Christ, so shalt thou shame the Deuill: *For bee that hideth his sinnes shall neuer prosper, but bee that confesseth and forsaketh them shall haue mercy.* Prou.28. To *Achan Iosua* said, I *beseech thee giue glory to God, and shew mee what thou hast done.* This is to giue glory to God, to confesse. So did *Dauid* acknowledge his iniquity: the *Israelites* before their absolution and forgiuenesse, confessed to the Priest, *and thereafter their sinnes were layd on the beasts.* *Adam* did cloake his sin, but we must be borne anew: So did *Cain*, but wee are of a better kinred then he. God will once *reueale the secrets* of

of hearts, and then wee ſhall reioyce, that there is nothing of ours hid: better to receiue the reproach of fleſh, and after receiue the glory of God. *Iohn* his preaching began at confeſsion: the prodigall Son called heauen and earth to witneſſe his impiety: *Paul* did euer tell vs hee was a perſecutor: the *Theefe* entred not into Paradiſe, til he firſt in the hearing of *Iſrael*, ſayd, *We are rightly puniſhed, and receiue things worthy of that wee haue done.* This then touched the glory of God, and therefore wee muſt forſake the loue of our ſelfe; we muſt not diſſemble with him that cannot bee mocked, *in the middeſt of the congregation I will praiſe thee,*

I will declare thy Name vnto my Brethren, saith Christ, Gods graces must neither be locked vp in our hearts, but will burne within like fire: *I haue beleeued, therfore I spake*. A fire (I say) *shut vp in our bones, wee shall bee weary with forbearing*; *I will speake thy name before Kings, and will not be ashamed.*

CON. 74.

God hath giuen his Elect, as a free gift to Christ.

EXPLA.

The Apostle telleth vs, *Behold the children which thou hast giuen me*: This teacheth vs

Heb. 2.

vs to acknowledge his gift and grace, and not any wisedome in vs, why hee would chooſe vs; or any conſtancy in vs by which wee would cleaue vnto him; but God in his grace *drew vs*, that we might come vnto him, and with his power he ſtrengtheneth vs that we ſhould abide with him: *All that my Father giueth vnto me, commeth vnto me*; and the reaſon is, *becauſe my Father hath giuen them to me, and he is greater then all*: and hee prayeth oftentimes in that long prayer, for them that beleeue, becauſe his Father hath giuen them vnto him: that we may be taught humility, *that in vs, that is, in our fleſh, ther dwelleth no goodneſſe*, but that he choſe vs, he did

did it of his free grace and mercy, which he would shew vnto vs: and as wee know, that once God hath freely giuen vs vnto Christ, so wee know our election standeth sure, because it is according to his promise who hath loued vs for euer.

Con. 75.

To know the sufferings of Christ aright, is our greatest consolation.

Expla.

Christ suffered the death, *euer which the Deuil had power*; the same death which is the reward of sinne, by bearing

ring it, he ouercame it, and he conquered no more then hee ſubmitted himſelfe vnto; *for by death hee ouercame death*: and he hath broke the force of it, no further then he had felt the ſting of it in himſelf; for body and ſoule hee was made a ſacrifice for our ſins, *My ſoule is heauy vnto death*: yea *he was aſtoniſhed* at his griefe, at the very entry at it, for his *ſweat was drops of blood falling from him*, and *God ſent an Angell from heauen to comfort him*. Was this for the death of his body? His ſeruants that receiue of his fulneſſe, doe they not eaſily deſpiſe this death? that either they deſire to be with Chriſt, or reioyce in the middeſt of it before the perſecutor

Heb.2.

Mat.26,56

Mar.14.33

Luk.22.44.

secutor. The Apostles did sing in prison; *Paule* gloried in his tribulations, which were many. And did hee cry out, *my God, my God, why hast thou forsaken me*? Here is no comparisō, that which made him tremble wold haue crushed them; that which made him sweate blood, would haue made them sinke into the bottome of hel; and that which made him cry, would haue held both Angels and men vnder euerlasting woe.

Psalm. 22. But *Christ was as water powred out, and all his bones out of ioynt; his heart like waxe molted in the middest of his bowels; his strength was dried vp like a potsheard, and his tongue cleaued vnto his iawes; hee was brought with his sorrowes to the*

the duſt of death, for hee bare our ſinnes in his body; he ſubmitted himſelfe to the death of them, and by the wounds of his ſtripes we be healed. For our ſinnes deſerued not onely a bodily, but alſo a ſecond death in hell fire: hee ſuffered the torments of body, and the anguiſh of the ſoule: the wrath of his Father, which wounded his fleſh & ſpirit vnto death, would haue holden him in that condemnation for euer, if he had not bene ſtronger then we, that had deſerued it: but beeing the Sonne of God, *in whom the fulneſſe of the Godhead dwelled bodily*, the eternall Spirit that was within him, *did looſe the chaines of death and hell, of which it was impoſſible*

1. Pet. 2. 24

ſible that hee ſhould bee holden; and hath left his enemies the Deuill, death, and hell, in ignominy and darkneſſe, and hath aboliſhed them for euer.

CON. 76.

We are preſented faultleſſe before the preſence of Gods glory, by beeing made one with Chriſt.

EXPLA.

Of Chriſt onely is it true, *This is my well-beloued Sonne in whom I am well pleaſed:* this is the Saluation wee haue by him, to bee grafted in him, and made partakers of his life,

life. All the faithfull before Christ, were righteous in him; for wee must leaue all our works in the earth where they were done, and they must dye with the corruptible hands and feete, with which they are wrought: we must go naked and bare, and offer nothing but that which is Christs; yea, our selues wee must present in his body, for in our owne persons wee cannot possibly be accepted. Euen as the Vine branch can haue no life except it abide in the body of the Vine; no more we either life or righteousnesse, except wee be, and abide in Christ.

He

He is our ſubſtance, and being in the inheritance of glory; his righteouſneſſe is ours, his loue ours, his life our life, his Spirit our ſpirit, of his fulneſſe we receiue all. This is a great miſtery which the eye ſeeth not, nor heart can vnderſtand: yet it is a reall ioyning with him, faith comprehendeth it; and when wee ſhall ſee that wiſedome which is called vnity in one perſon, God and man, wee ſhall ſee the wiſedome which hath made vs all, the body of that head and members, one of another; *In him he is well pleaſed* (I ſay) *with vs.* If that couenant wherin it was once promiſed to *Abraham*, to giue a land vnto the *Iews*; and all their rebellion could not

not falsifie his promise; in him wee haue a couenant greater and better, therefore let vs trust vnto his promise, which cannot change his grace, nor repent him of his mercy for euer; for this is a holy couenant which shall not be broken: but God will make all our enemies our footstooles, and will surely take vs vp into his glory: and briefly, the presence of God to which Christ leadeth vs, *is a throne of Grace*; for by his merits we bee brought vnto God as before a Iudge, who from his tribunall Seat doth acquit vs for euer, of his own grace and free mercy: For whosoeuer looketh to bee iustified by any other thing, the Lord can no more shew mercy

1. Cor. 15.

Heb. 4.

mercy vnto him, then he can change the property of his Iudgement seate, to make it no more the Throne of Grace.

CON. 77.

A perfect beauty of all excellent loue, appeareth in the great worke of Christs mediation, for hee became man. Secondly, Hee was ordained to accomplish whatsoeuer was betweene God and man. Thirdly, This was giuen to Christ by God, both by word and by oath, and all was to haue compassion on vs.

EXPLA.

EXPLA.

Neither Angell, nor Archangell, nor Principalities, nor Powers, can doe this worke, to present flesh and blood vnto the Maiesty of God, when themselues are but spirits. *He tooke not the Angels nature, but the seede of Abraham.* But in his sufferings his loue is most euident, in that it was so feruent, and so deepely rooted, that neither feare nor trembling, nor any anguish of spirit, could make him shake: nor the force of death, nor any bloody sweats, could pull it out of his bowels: & this is the depth of the Gospell, *which the Angels doe de-* Hebr: 2.

fire to behold: it skilleth not how many our sins are, and how great in our eyes; the Lord will scatter them as the clouds from the heauens, and they shall not turne away his louing countenance from vs: if our *sinnes bee as scarlet*, and not ours onely, but the sinnes of the whole world, they rested all vpon Christ; he prayeth for deliuerance, and hath obtained: and therefore we may say with boldnesse, *forgiue vs our trespasses*. We then which are laden but with our owne sins, should lift vp our hearts in the great assurance of hope, and heare with ioyfulnesse the word of promise,

Heb. 8. 12. *I will be mercifull to their vnrighte-*

righteousnesse, and I will remember their sins and iniquities no more. There is nothing comparable to his passions, *by whose stripes we are healed,* and therefore may bee fully perswaded, *that nothing shall* Rom. 8. *separate vs from the love of God in Christ:* for the Lord hath appointed to giue to all that mourne in *Sion, beauty for ashes, the oyle of ioy* Esay 61. 3. *for mourning, the garment of gladnesse, for the spirit of heauinesse:* for *hee was wounded* Esay 53. 5. *for our transgressions, and broken for our iniquities, the chastisement of our peace was vpon him:* his prayers are ours, his supplications for vs, availeable for more sins then we are able to commit. *This is the victory that shall ouer-*

come the world, euen our faith. For his Father hath broken him with one breaking vpon another, ſo he kindled his wrath againſt him, and accounted him as one of his enemies; hee cryed out aloud in ſilence, he could finde no eaſe, his face was wrinckled with weeping, and the ſhaddow of death was vpon his eyes: whē he was the brightneſſe of glory, and the Sunne of Righteouſneſſe, that ſhined in the world; yet to ſee his dayes as it were at an end, and his enterprizes broken, his carefull thoughts to bee ſo deepe grauen in his breaſt, that they changed euen the day into night vnto him, and all light that approched into darkenceſſe.

When

When his excellency was such aboue all creatures, that the world was not worthy to giue him breath, *yet hee to bee made a worme and not a man, a shame of men, and contempt of the people*, all that saw him to haue him in derision, and to shut vp his life in shame and reproches, so vnworthy a reward of so precious a seruant. He was righteous aboue measure, yet was he accoũted among the wicked: and briefly, hee was called a glutton, but had his appetites bridled with all holy moderation; his behauiour without all reproofe, yet slandered as a friend of Publicans: hee loued the Law of his Father, that he would not suffer one Psalm. 22.

iot or title vnaccompliſhed, yet accuſed as enemy to *Moſes*: he loued his Father with all his heart, *and was obedient vnto him to the death, euen the death of the Croſſe*, yet they ſaid he blaſphemed: He was an enemy to Sathan euen to death, and *by death ouercame him that brought death into the world*: he hated him with ſo perfect hatred, and held ſtedfaſt the enmity that was betweene them, vntill hee had ſpoyled his principalities and powers, and trampled ouer them in an euerlaſting victory; yet they ſaid he had a deuill: ſuch a loathſome ſinke was couered in the heart of man, *and now the thoughts of many hearts made open*.

Heb. 2.

Luk 2.

And

And if *Moses*, *Ieremiah*, *Isaiah*, and *Paule*, had sorrow for the *Iewes* of their time, how did Christs great loue boyle in sorrowes of heart, to see their destructions ouer whom before hee had wept, but prayed still, *Father forgiue them, for they know not what they doe?*

Behold therefore his person here, and know his loue: it was griefe to see all vertue troden vnder feete by them, and yet it was more infinite to behold Satan to preuaile against man to his euerlasting condemnation: and which is more, the sin that he hateth hee must take it vpon his owne body, and beare the wrath of his Father that was powred out against it:

the anger of his Father burned in him, euen vnto the bottome of hell: *O! who*
Nah.1.6. *can stand before his wrath, or who can abide the fiercenesse of his wrath? his wrath is powred out like fire, and the Rockes are broken before him!* yea, *maketh the forlorne wildernesse to tremble!* For thus the Sun is darkened, the Moone doth not shew her light, the Stars of heauen doth fall away, and the powers of heauen are shaken. Heere then is the picture of perfect loue; being full of goodnesse, is rewarded of euill; full of obedience, is punished as wicked; full of faith, yet had the reward of a sinner; Lord of all, yet nothing to doe him duty; the God of glory, yet com-

compaſſed with ſhame; the Author of life, yet wrapped in the chaines of death; the onely begotten and beſt beloued of the Father, yet caſt off as a ſtranger; the beauty of the higheſt heauens, yet throwne down into hell; well might he ſay, *The ſnares of death compaſſed me*, and the paines of hell tooke hold vpon me, I haue found trouble and ſorrow: he did ſay, *My God, my God, why haſt thou forſaken me?*

CON. 78.

We know then beſt, how we loue the Lord, when we feele by experience, what we will ſuffer for his ſake.

EXPLA.

EXPLA.

It is an easie thing to bee valiant before the combate; to dreame of a good courage before the heart bee tried: but indeed, to be vnshaken in the middest of the tempest, & to stand vpright when the ground trembleth vnder thee: this is to know assuredly thou art strong indeede. The heauen, earth, elements, were Christs enemies; his Father in whom he trusted, shewed him an angry countenance: yet said he still, *Thy will be done, O Father. We must account it for an exceeding ioy when we fall into sundry troubles*: for what can be more ioyfull to the heart oppres-

oppreſſed, then to giue this experience, that neither height nor depth, ſhall remooue him from the Lord? This was *Abrahams* glory, that hee would *forſake his Countrey, and kinred, and fathers houſe, at the commandement of God, to goe whither hee would ſhew him.* Genes. 12. *Iob* his patience was not thorowly knowne, till all his goods were ſpoyled: and wee muſt haue witneſſe that our election is ſure, when wee may ſpeake by experience, *that neither life nor death can remoone vs from the loue of God.* Thus the good ground is knowne what it is, when the heate cannot ſcorch it, nor briers and thornes turne the good corne into weedes, but

but through all stormes it will giue nourishment vnto the seede, till it giue greater encrease to Gods honor and glory. This is a profitable experience, for before it come vnto vs, we know not how great the rebellion of the flesh will be.

The Apostles bragged, *they would neuer forsake their Master, he alone had the words of eternall life, and they would not change him for another: they beleeued him, that they knew him to be the Christ, the Sonne of the liuing God*, and there was no other Sauiour: but whē they saw the Crosse at hand, their courage fell downe, *they forsooke him all. Peter* said, he would dye for him, drew his swōrd, that he had

had almoſt ſlaine one; but this boldneſſe was but a blaſt of words, he ſwore hee knew him not. So experience is the greateſt warrant to know what our ſelues can beare. The Lord and our duty requireth, that wee ſhold approue our ſelues the witneſſes of the Goſpell, in patience, in afflictions, in honour, in diſhonour, in ſhame, in life, in death; but how violently the fleſh will fight againſt vs, wee cannot well declare till wee haue made the triall.

And therefore in griefe of body learne to ſay with patience, I *haue held my peace, O Lord, becauſe thou haſt done it:* If thy minde bee full of ſorrow, ſay, I *will waite patiently*

enly vpon the Lords leasure, he will heare my prayer.

CON. 79.

We should not be discouraged vnder the Crosse, since Christ is the patterne whose similitude we beare.

EXPLAN.

Those whom God hath foreknowne, hee hath also predestinated to be made like vnto the image of his Sonne. Death once reigned through sinne, and hee hath found a way to rise from it again, into greater glory. This victory because it was too great for Saint or Angell to obtaine, he

he had appointed it to be the worke of his onely begotten Sonne: hee tooke vpon him our nature, to make, and in his owne person hee filled it with the fulnesse of miseries, with all sorrowes of flesh, with all anguish of minde, with persecutiō, with death, with sinne, with hell, with condemnation: and from all these, by the mighty power of his Godhead, hee is risen againe in our flesh, ascended vp into glory, and sitteth on the right hand of Maiesty, being a mighty Sauiour vnto euery one that shal follow him.

So that this is our glory in afflictions, *we are fashioned by them into the similitude of Christ, and wee are made like vnto*

vnto him. So it pleased God *when hee would bring many children vnto glory, to consecrate the Prince of their saluation through afflictions, and to make both him that sanctifieth, and them that are sanctified all one, that they that suffer with him, should also liue with him.*

Heb. 2.

So we when we feele many troubles to rest vpon vs, we may say, now we are like vnto Christ; especially when wee feele the greatest trouble, the minde oppressed, it maketh vs like vnto him: and to say, *Now we supply in our flesh the remnant of the afflictions of Christ*, in nothing in this world, as wealth, honor, &c. can I behold the liuely Image of Christ.

Afflicti-

Affliction and trouble, a minde broken with the remembrance of ſinne, a troubled ſpirit, horrors of death, and a conſcience burdened with the wrath of God: here light ſhines out of darknes, and hope out of deſpaire.

When I thinke my ſelfe furtheſt off from the Lord, then am I neereſt vnto him: and when I thinke my ſelfe fulleſt of confuſion, then the Image of Chriſt is moſt liuely within me. The Lord may hide his face for a while for a moment in his anger, as he did from Chriſt, but hee will returne vnto me with euerlaſting mercies, for the Image of his Sonne is cleere within me.

2. Cor. 4. *Wee are afflicted one every side, but not so as that wee are shut from hope; wee are in poverty, but not overcome with poverty; we are persecuted, but not forsaken; we are cast down, but wee perish not; wee are troubled in all things, fightings without, and terrours within, but God that comforteth the abiects, hee will comfort vs.* Vnto this he hath predestinated vs, that we should bee like vnto his Son in afflictions, and so be glorified with him in the day of honour.

CON. 80.

God sendeth vs sundry chastisements, especially the anguish of heart, and affliction

affliction of the ſoule, that we ſhould be warned, how to be free from the plague, when it commeth.

EXPLA.

The iudgements of God daily preached vnto vs, pierce deepe into the hearts of the true beleeuers, and the word that they heare, *it worketh mightily in them, more ſharpe in their eares then a two edged ſword, and it entreth through them euen to the diuiding aſunder of the ſoule, and of the ſpirit, and of the ioynts, and of the marrow, and examines all the thoughts and the intents of the heart:* ſo that it is impoſſible that any part of thē ſhould be hid, but they are all Heb. 4.

al open vnto iudgement, and heare the voice of the Lord. Then their ſinne is reuiued in the middeſt of their bowels, their conſcience hath no reſt, they feele death working in their hearts, and hell is before them: they ſee ſin on their right hand, and Satan on the left; ſhame vnder their feete, and an angry Iudge aboue them; the world full of deſtruction without, and a worm gnawing the heart within: the poore ſinner knoweth not what to doe, to hide himſelfe it is impoſſible, and to appeare it is intollerable: then hee breaketh out into loud crying, *O wretched man that I am, who ſhall deliuer me from the body of this death?* Rom. 7.

He

He giueth no reſt vnto his eyes, nor ſleep vnto his eyelids, vntil he find that, which is able to ſaue him from this wrath. *In his bed by night hee ſeeketh him whom his ſoule loueth*: in the ſtreetes and open places hee enquireth after him, and after many daies in which hee cannot finde him, Chriſt ſheweth himſelfe at the laſt, a perpetuall deliuerer, a victorious Lion of the Tribe of *Iuda*, in whom he hath ſtrong ſaluatiõ: when he hath mourned becauſe of the plague that was before him, Chriſt will approch neere, and *wipe away al the tears frõ his eies*. So ſaid he: *When I heard the word of God, my belly trembled, my lips ſhooke at the voyce, rottenneſſe entred into my bones, and*

Can. 3.

Hab. 3. 16

and I trembled in my selfe that I might finde rest in the day of trouble.

So is it with vs all, the plagues of God because they are pronounced against iniquity maketh the childe of God to feare, that foreseeing the harme he might prepare himselfe.

For though Christ hit himselfe at the first, the wounded spirit and troubled spirit must needes find him out. We are ful of griefe, but we are chastised of the Lord, because we should not be cõdẽned with the world: we dye with Christ, because we should liue with him; we lament and weepe, but because *Christ might wipe away all teares from our eyes*: wee

1. Cor. 11.

are

are deliuered vnto death for Iesus sake, *but because the life of Iesus should be manifest in our flesh.* We beare about vs the mortification of our Lord Iesus, but because also the life of Iesus might bee manifest in our bodyes. We haue anguish of spirit and vexation of minde, for this cause, that when destruction shall come vpon the careles world, *wee might lift vp our heads, and behold our redemption at hand*: let vs then in patience possesse our soules, for, for these causes wee are now afflicted, that wee may receiue mercy and finde grace to helpe in time of neede: and for this cause we tremble and are affraid, that after many prayers wee might

might bee deliuered from the things which we haue feared.

Con. 81.

That our life is in the hand of God, that we ſhold not be pleaſed with it, but as it pleaſeth him, ready to lay it downe when it pleaſeth him.

Expla.

This is the great commandement, *to loue God aboue all*, and this is the greateſt obedience required of man, to be ready to dye at the will of God.

Againſt this commandement the nature of man ſtrieueth,

ueth, the delights of this life rise against it, we are loth to make our beds in the darke: we would see the Sunne, our eares would heare worldly elements; our flesh indeed is grasse, yet grasse hath a flowre, and our frayle bodies haue vanishing fantasies, agreeable vnto them, from which we cannot bee pulled away. So Patriarches and Prophets were afraid: yea, *Peter* and *Paule* loued that life which they saw in hope, but they did feele the death, which did fight in their members; they were men as we are, yet obtained at last, *to bee dissolued and bee with Christ*. If we be weaker then they, the graces of God shall bee more exalted in vs, and

wee shall also say at the last, *Let thy seruant, O Lord, depart in peace.* And though wee feare for a little while, yet feare shall bee cast out, and we shall say with a free spirit, *O death, where is thy sting?* Our *greatest enemy & last*, is troden vnder our feet: what else can hurt vs? The Lord of life hath crushed him in pieces vnder vs.

It is a blessed day that bringeth vs into this battell, a blessed sicknesse that maketh vs indure this fight: and most blessed end, in which wee get victory. This doth he who said, *O death I will be thy death*; for while wee liue, we liue in him, *and no man can take our ioy from vs*: and when we dye, we dye in him,

him and then death shall be no more death; for then the burthen of sinne, the malice of the Deuill, and terrour of hell shall cease. All things that fill with ioy shall be full within vs; as *the fellowshippe of Saints and Angels, the forgiuenesse of sinnes, the Resurrection of the body, and life euerlasting, &c.* yea, and the God of glory. Our eyes shall bee enlightned with a pure faith, and we shall think our time wearinesse, if then our time were prolonged, and be a soiourner in this body, in which wee are strangers from the presence of the Lord.

And the neerer our time approcheth, the gladder wee shall bee of the end of our

iourney, when our heart ſhal feele it: For *when the earthly houſe of this Tabernacle ſhalbe deſtroyed, wee haue a building giuen of God, a houſe not made with hands, but eternall in the heauens*, where the God of al mercy, and Father of our Lord Ieſus Chriſt ſhall bee before vs for euer.

There wee ſhall ſee the Patriarches of whom wee haue heard ſo much; the Prophets whom we haue loued; the Apoſtles whoſe ſociety wee wiſh for; where our time ſhal not be tedious, and glory haue no change: O happy daies that ſhall neuer end! O bleſſed inheritance that ſhall neuer waſte! There ſhall be no more ſorrow, nor crying, &c. For the

first things are past, and what haue we here that can please vs? Feare of our enemy, griefe in pouerty, paine in labour, care in riches, vnstedfastnesse in friendship, enuy in Authority, emulation in Honor, change in Nobility, feare in a Kingdome, what *but vexation of spirit in all things that is vnder the Sunne*? So true it is, Vanity of vanities, and all is but vanity.

What then can disquiet vs, if in the face of Christ Iesus, we see our rising againe from the graue? *Who hath giuen vs inheritance in pleasant places, and our portion in a happy lot:* the dead man feareth no euill, *he is only bitter to them that haue peace in*

their riches: then we shalbe bold to say, *Surely the Lord wil deliuer mee from the snare of the hunter, and from the noisome pestilence: I shall not be afraid of the feare of the night, nor of the arrow that flyeth by day, nor of the pestilence that walketh in the darkenes, nor of the plague that destroyeth at noone: I haue set the most high to be my refuge, and there shall no euill come neere my tabernacle.* For among the dead I haue seene Christ, and in the graue I haue found the glory of God: and therfore do say, *Let me dye with the righteous, and let my latter end be as vnto him*: for *Christ is my life, & death is my aduantage*: why then should we not desire to see the *louing kindnesse of the*

Ps. 91. &c.

Lord

Lord, which is better then life: Yea, as *the Hart longeth after the water brookes, so our soules long to see the Lord.* Lord grant wee may haue euen here our conuersation in heauen, from thence looking for a Sauiour, euen Iesus Christ the righteous, who shall change this corruptible body, to make it like to his glorious body, in that blessed time which shall scatter away all affliction, and seale within vs the happy assurance of immortality, which shall bee in the presence of the God of Grace.

Amen.

Psal. 42. 1.

FINIS.